OF

THE REDEMPTION OF MANKIND

THREE BOOKES:

Wherein the controuerſie of the vniuerſalitie of Redemption and grace by Chriſt, and of his death for all men, is largely handled.

HEREVNTO IS ANNEXED A TREAtiſe of Gods Predeſtination in one booke.

Written in Latin by IACOB KIMEDONCIVS D. and profeſſor of Diuinitie at *Heidelberge*, and tranſlated into Engliſh by HVGH INCE Preacher of the word of God.

AT LONDON
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1598.

TO THE RIGHT HO-
NORABLE SIR THOMAS EGERTON KNIGHT, LORD

Keeper of the Great Seale of *England, and one of her Maieſties moſt honorable priuie Councell.*

HAuing finiſhed the tranſlation of this volume, (Right Honorable) I was in doubt whether I might ſafely ſend it forth as a matter that would, as it ought to be imbraced & fauored of euery one into whoſe hands it ſhould come: or to offer it to the view of ſome honorable perſon, and to commend it to his fauourable protection, and in his name to publiſh it. If I had reſolued vpon the firſt way, as I doubt not but it ſhould haue found many friends, euen all the louers of the trueth, that would gladly haue accepted it: ſo I know it ſhould haue had many aduerſaries among vs in this land, as it hath had in other countries alreadie, and commeth now abroad in our owne tongue, from thence greatly reproched, and withſtood with a ſpitefull enemie, albeit to his ſhamefull foyle, and diſgrace in the end. And therefore I thought it beſt to follow mine author, as he offereth the knowledge and cuſtodie of the trueth, which he here maintaineth vnto a high and mightie Prince: ſo I am bold to offer my tranſlation of ſo worthie a worke, vnto your honorable protection and defence, againſt euill

euill tongues and erronious ſpirits. The cauſe that is handled here is Gods; the ground that it hath, is the trueth of his holy word; the witneſſe and teſtimonie thereof, is the vniforme conſent of the Church of Chriſt, beleeuing and confeſſing the ſame; the matter hereof is the redemption of our ſoules, the comfort of our conſciences, the ſtay of our faith, and the anchor of our hope. If the certaintie of theſe things (right Honourable) be called in queſtion, and taken from vs that are mortall men, what ioy can we haue in any thing, that here for a time wee enioy? What hope can wee haue of a better life, when this fraile one ſhall be taken from vs, and wee all ſhall be called to giue our account? But as Satan the enemie of our ſaluation, hath alwaies heretofore ſowed tares among the wheate, and corrupted the ſinceritie of the trueth with errors and lyes, and that vnder a faire pretence: ſo at this day, when he could not effect his purpoſe ſo faire as he deſired, by the late and lamentable ſtrife that he hath raiſed among vs, (though thereby he hath quenched the zeale of many, and made them fall from their firſt loue) hath euen now in our Church, as he hath done in others, raiſed a doubt, and broched a controuerſie in the maine grounds of our Religion and faith, to wit, in the doctrine of mans Redemption by the death of Chriſt, and of Gods eternall predeſtination. Wherein as he doth not greatly preuaile, becauſe the gouernours of our Church, and the conſent of all that bee godly and learned for the moſt part, therein are againſt him: ſo, that hee may proceede no further in time to come, and that the mindes of men may bee ſetled in the trueth of their ſaluation, I haue thought it my dutie to the Church of God, to teſtifie my loue of the trueth, and my vnfained care of the knowledge of the ſame among vs, and continuance thereof in our poſteritie, by taking paines to tranſlate into our vulgar tongue theſe bookes. Herein you ſhall plainly ſee, that albeit the death of Chriſt the ſonne of God, as touching the greatnes of the price, be ſufficient for the redemption of whole mankinde in the world, yea if there were many worlds of them, as *Anſelme* ſaith: yet the proprietie of redemption belongeth to

thoſe that are not the veſſels of the deuill, but the members of Chriſt by faith, and the grace of regeneration: the reſt, who liue without faith and regeneration not belonging to this redemption from ſinne and death: Or, which is all one, you ſhall ſee it proued by infallible teſtimonies of Scripture, by generall conſent of antiquitie, and of new writers, and by ſubſtantiall arguments, that redemption from ſinnes, righteouſnes and ſaluation are benefits proper to the Church, and not common to all and euery one, elect and reprobate, beleeuer and vnbeleeuer, to the ſaued and damned. You ſhall plainly ſee (I ſay) that the Sauiour promiſed to the world, and preached of alwaies in the Church, by the mouth of all the holy prophets and Apoſtles, is appoynted by the father to be a propitiation through faith in his blood in all, and vpon all that beleeue onely: and that this benefite of the reſtoring and redemption of mankinde, albeit it be proper and peculiar to the Church, as touching the efficacie of it, yet it is vniuerſall altogether in that ſenſe, wherein we beleeue and confeſſe the holy Church of Chriſt to be vniuerſall. Againſt this trueth the aduerſarie fighteth eagerly and impudently with bitter reproches and lyes, grieuous blaſphemies, flat contrarieties, groſſe abſurdities, peruerting the naturall ſenſe of the ſacred Scripture, and abuſing the ancient writers. But all theſe his weapons wins him not the victory, for either they be blunt and cannot hurt our cauſe, or elſe the edge of them is turned againſt himſelfe: and his owne maſters in whom he glorieth, *Luther*, *Brentius*, and the reſt, whoſe diſciple and follower he would faine be, leaue him in his bad cauſe, nay are brought in plainely, reprouing and condemning his opinion as erronious, and ſpeaking for the trueth on our ſide. Nay further it is here flatly auouched, that the olde Pelagian hereſie and impietie, which *Auguſtine* long agoe confuted, and the Church of God then condemned, is the father of the birth, and beginning of our aduerſaries opinion.

As for the treatiſe of Predeſtination annexed hereto, it ſerueth ſpecially for the fuller euidence and greater certaintie of thoſe things that are handled in the former bookes con-

cerning the vniuerſalitie of grace and redemption. For the remnants of the Pelagians of old, and at this day, affirming none at all to bee excepted from the redemption of Chriſts blood, and in reſpect of God maintaining eternall life to bee prepared for all, are therefore fallen to the extolling of ſuch grace, becauſe they would in no caſe confeſſe, that God according to the purpoſe & coũſel of his own will, in his ſecret iudgement but manifeſt worke, maketh one veſſell to honor, and another to diſhonour: nor will aſſent hereto, that the number of the predeſtinate can neither be increaſed nor diminiſhed. Both which points are fully handled, and plainly proued againſt them in this booke.

Præfat. ad Rom. *Luther* ſaith notably: *Ex prædeſtinationis ſententia ſola pendere omnia, qui accepturi ſint verbum, qui non: qui crediturí, qui non: qui liberandi à peccato, qui occæcandi: qui damnandi, qui iuſtificandi.* That is, *Vpon the onely ſentence of predeſtination all things depend, who ſhall receiue the word, who not: who ſhall beleeue, who not: who ſhall be freed from ſinne, who blinded therein: who ſhall be damned, who ſaued.* Therefore ſeeing God ſaueth ſome men, and condemneth others, and that willingly, (for nothing can bee done if he be ſimply vnwilling, and againſt it) we muſt of neceſſitie confeſſe, that both are done according to Gods purpoſe, and that eternall. For there is nothing temporall in God, otherwiſe he ſhould be mutable. And this is nothing els, than that God hath choſen ſome, and reiected others from euerlaſting.

De Cor. & gra. cap. 13 & 7. Touching the certaine number of the predeſtinate, Auguſtine ſaith truly: *Prædeſtinatorum in regnum Dei ita certus eſt munerus, &c.* that is, *The number of them that are predeſtinate vnto the kingdome of God is ſo certaine, that nothing can be added to them, nor any thing of them diminiſhed.* And againe, *Electorum ſi quiſquam perit, fallitur Deus, & vitio humano vincitur. &c.* that is, *If any of the elect periſheth, God is deceiued, and ouercome of mans ſinne: but none of them periſheth, becauſe God is not deceiued, nor ouercome of any thing.* This treatiſe alſo teacheth, that a man may be certaine of his election & ſaluation, & by what meanes he may know it: what

what we are to iudge of the election of others: how neceſſarie and profitable this doctrine is, to know Gods mercie and iuſtice, and his free grace againſt all Pelagians and Semipelagians, and to teach vs humilitie, patience in aduerſitie, loue towards God, and an earneſt ſtudie of all good works. This is briefly the ſumme of theſe bookes, which I haue tranſlated for the benefit and helpe of the common ſort, that vnderſtand them not in the Latin tongue, that by reading and vnderſtanding hereof they that erre, may returne againe to the trueth and imbrace it hereafter the better; they that doubt, may be fully reſolued hereby; and they that haue held this doctrine as the trueth of God in time paſt, may be confirmed therein, and incouraged to profeſſe it to their liues end.

Now theſe my labours I preſent to the view of your Honour, crauing pardon for my boldnes, and the protection and defence of theſe myſteries of the Goſpel of Chriſt, I commend vnto your Honor, aſſuring my ſelfe, that as the great and mightie Chriſtian Princes of the world account it an honour vnto them to be, and to be called defenders of the true faith of Chriſt, by whom they raigne: ſo your Honour will gladly and willingly receiue the protection of this his trueth, who hath not onely aduanced you to ſo high a place of dignitie in this Common-wealth, but hath alſo giuen you an heart to feare him, to miniſter true iudgement, and to promote the Goſpel by furniſhing this Church with learned and able Miniſters, and that freely in this corrupt age when all things are ſet to ſale. The great good report that generally is giuen of your Honor in euery place for theſe things, of all perſons, but eſpecially of Miniſters and Schollers, as it draweth the hearts and affections of men vnto you in all dutie, & cauſeth many a hearty praier to be made to God for your life & continuance in weldoing: ſo among other, it hath moued mee though the meaneſt of all, oftentimes to bleſſe God for you, & to reioyce in your behalfe, & that ſo much the rather, becauſe it hath pleaſed God out of *Cheſſhire* my natiue ſoile, to aduance one to ſo high a place and authority, and to make

him ſo famous for weldoing, as he hath done your Honour. Goe on ſtill (good my Lord) in that good courſe that you haue begun: honour the Lord with your authoritie, and he will yet more honour you: keepe a good conſcience in all things, and the remembrance thereof ſhall be your ioy. *Bona conſcientia* (ſaith Bernard) *afficit gaudio viuentem, conſolatur morientem, eternumq́ durat*: that is, *A good conſcience gladdeth a man in his life, comforteth him in his death, and indureth for euer.* And after your Honour hath ſerued your time according to the counſell of God, and ſhall be ready to bee called before that great Maſter of the Rolles and records of all the world, you ſhall with the Apoſtle ſay to your endles comfort: *Certamen præclarum decertaui, curſum conſummaui, fidem ſeruaui: quid ſupereſt, repoſita eſt mihi iuſtitiæ corona. I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith: from henceforth there is laid vp for me a crowne of righteouſnes.*

Thus ceaſing any further to interrupt your Honour from your weighty affaires, which I know be many, I humbly with all dutifulnes take my leaue, praying God long to preſerue your Honour in health, to make you zealous of his glorie, conſtant in all weldoing to the furtherance of his Goſpell, faithfull to her Maieſtie, carefull of Iuſtice, profitable to the whole Realme, proſperous in all your waies, and comfortable to your owne ſoule, that at length you may ſleepe in peace, and make a ioyfull account. Amen. *Grenſteed* in *Eſſex.* Octob. 31. 1598.

Your Honors moſt humble at commandement in the Lord:

HVGH INCE.

TO THE MOST EXCELLENT AND RENOWMED PRINCE, AND LORD, THE LORD Frederike the fourth, Count Palatine on the Rhene, Duke of Bauarie, of the sacred Romane Empire, chiefe Sewer and Elector, his most gracious Lorde and Prince.

Smith

MOST noble Prince Elector, and gracious Lorde, many things are required in a good Prince, beeing Gods Vicar among men: among other, wisedome, which containeth the knowledge of diuine and humane things, is a singular beautifying of him, and a passing good defence. Herevpon Platoes *iudgement was that Common weales should then be happy, when either Princes studied philosophy, or els Philosophers ruled Common weales. And to vse a grauer witnesse, the multitude of wise men is the safetie of the worlde, and a prudent king is the stay of the people, saith the wise man. For which cause also* Salomon Dauids *sonne, the wisest king of mortal men, when in his tender yeres he had receiued the gouernment of the kingdome, hauing choise offered him of God to aske what he would, craued onely wisedome.* Plato *also reporteth what was the custome of the* Persians *in bringing vp the eldest sonnes of their kings, that were to succrede in the kingdome, and how they aquainted them frō their tender yeres with the study of wisedome and vertue, to the intent they might gouerne the kingdome at length with ho-*

Wisd. 6.

In Alcibiade.

nour.

nour. After this ſort it was. At their age of foureteene yeeres the kings ſchoolemaſters (as they were called) being foure choſen out of all the Perſians, the wiſeſt man, the iuſteſt, the moſt temporate, & the valianteſt mã, did vndertake the charge of them. The firſt taught them the worſhip of the gods, and kingly inſtructions. The ſecond aduiſed thẽ to affect & fauour the trueth in their whole life. The third that they would not be ouercome with any deſire, but accuſtome themſelues to liue like freemen, & in very deed kings, ruling themſelues aboue al things, & not ſeruing any deſires. The fourth made thẽ ſtoute, leaſt through feare they ſhould commit any thing not beſeeming their dignitie, and become ſeruants. This inſtructiõ of one that ſhould be a Prince floriſhed amõg the Perſians. And ſurely they rightly iudged, that he ought to be trained vp in the precepts of wiſedome, that is, of religion, and of the kingdome: but that being ignorant of Gods trueth, they imbraced a falſe religion through the magical inſtruction of Zoroaſter. An inſtruction not vnlike, albeit euery way farre better, as being taken out of the cleereſt fountaines of heauenly wiſedome, hath happened vnto your Highneſſe, moſt gracious Prince. Neither haue the praiers of Salomon been wanting, both of your Highneſſe, (which from your childhood hauing taken delight in the knowledge of profitable and good things, hath beene earneſt in dayly prayers with God, and is vnceſſantly inſtant, deſiring to be indued by him with an vnderſtanding heart:) and alſo of all good men, who publikely and priuately haue moſt regarded that thing, and not without cauſe. And how much hath been effected thereby, manifeſt experiments doe teſtifie, and ſuch as ſhall be with thankefull hearts made knowne to poſteritie to the honour of God. Firſt becauſe that noble Prince and Lord, the Lord Iohn Caſimire, Tutor, and a ſecond parent as it were, to your Highnes, being lately taken out of this life, your flouriſhing age, and already ripe to gouernment, and your iudgement riper than your age, (moſt excellent Frederike) haue affoorded vs a refuge and ſolace in ſo hard a caſe. Then, becauſe after you had taken vpon you the gouernment of moſt large Dominions, wee ioyfully haue ſeene ſuch trials of your great vertue, and ſuch

foundations

foundations haue beene layd of good gouernment, although in a lamentable and wicked time, that it hath lifted vp the mindes of all men vnto a singular good expectation. Goe on forwarde therefore in this minde and vertue (most noble prince Elector,) be strong in the Lord and in his mightie power, remember the Lordes exhortation in old time to Ioshua: I will bee with thee, as I was with Moses. I will not leaue thee, nor forsake thee. *Be of good comfort that thou mayest doe according to the Law. Let not the booke of the Lawe depart from thy mouth. Then thou shalt dealewisely and prosperously in all things. In like maner also the holy man* Dauid (*as we read*) *diligently exhorted his sonne* Salomon, *when being as yet a childhee was* 1. *Kings.* 2. *now consecrated to raigne. The Lorde God, who taketh away, and appointeth Princes, and from whom commeth wisedome* Dan. 2. *and fortitude, endue your highnes more and more with vertue from aboue.*

But most noble prince Elector, and gracious Lorde, seeing these foure bookes of the Redemption of mankinde, and Gods Predestination being written by me a yeere agoe, should nowe come abroad vnder the authoritie of your gouernment, I thought that this my duety should be acceptable to your Highnes, if I should intitle and offer them most humbly vnto you: and that in respect of that thankefulnesse, whereunto I am many wayes bound to your Highnes. I know well inough, that I am not able this way to make a full recompence, yet freely to professe the same is the propertie of a thankefull person. Further because in these and the like Ecclesiasticall controuersies, that arise from restles wits, it is meete that Princes especially should haue the knowledge and custodie of the trueth, to the intent that malicious detractors and deprauers may doe the lesse hurt to Christian religion. At this day we are slandered of malicious men with a new crime that is fained against vs, as though wee should deny that Christ died for al men. An impudent reproach. For according to the Scriptures we also confesse the same, but we denie, that thereupon it followeth that all mankinde without exceptiō of any one, are by the death of Christ indeed iustified, saued, and restored into the bosome of grace, hauing receiued

ued the pardon of their ſinnes, whether they beleeue or no. This is a deuiſe of man, and therefore to be refuſed. if wee will retaine the conſent of the Prophets and Apoſtles, to wit, that every one that beleeueth in Chriſt Ieſu, receiueth remiſſion of ſinnes through his name, the wrath of God abiding vpon the vnbeleeuers.

Acts 10. Ioh. 3.

Now the doctrine of Predeſtination, according to which God ſaueth in mercie ſome of the damnable lumpe of mankind, and in iuſtice puniſheth others for their ſinnes, being in the ſame lumpe vtterly forſaken, is of it ſelfe plaine, if we deſire rather to follow the direction of Gods ſpirit, than the conſequences of fooliſh reaſon. But reaſon being tronbled with the depth of Gods grace and his iudgement, leaueth here nothing vnaſſayd, as we may ſee by the example of the Pelagians *old and newe: the firſt* Auguſtine *of old time ſoundly confuted, and* Luther *the latter. Therefore let thoſe men that would be counted* Lutherans, *looke to it, how they doe agree in iudgement both againſt* Luther, *& the truth it ſelfe alſo with the* Pelagians *But I make an end, praying God, that vnder your Highnes the ſtudies of peace, learning and pietie, may alwayes floriſh. Amen.*

De ſer. arb. & alibi.

At Heidelberge the 12. of March. 1592.

Your Highneſſe moſt humbly bounden

IACOBVS KIMEDONCIVS, D.

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Of ſuch as returne to filthines. 117
2.Pet.3. *He will haue none to periſh.* 261
1.Ioh.1.*The blood of Chriſt cleanſeth vs.* 199
1.Ioh.2.*We haue Chriſt our aduocate.* 80
For the ſinnes of the whole world. 80
They were not of vs. 111.333
1.Ioh.3.*That he might deſtroy the workes of the deuill.* 212
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Apoc.1.*He hath waſhed vs from our ſinnes.* 200
Apoc.5.*He hath redeemed vs to God.* 200

OF

OF THE REDEMPTION OF MANKIND BY CHRIST.

The first Booke.

CHAP. I.

Wherein is shewed the summe and division of this doctrine.

THE mysterie of the Redemption of mankinde by the onely begotten Son of God our Lord Iesus Christ, the Apostles faithfullie and most sincerelie haue testified at large, first by liuely voyce, and then by writings both to the Iewes and Gentiles: to wit, that the eternall word, (which is the eternall Sonne of God) to confirme the promises made to the fathers, and that the Gentiles should glorifie God for his mercie, in the last daies, when the fulnes of time was come, took vpon him the true nature of man, of the Virgin Mary his mother, by the operation of the holy Ghost; and in the forme of a seruant, was obedient to his father vnto the death, euen the death of the Crosse, that by his precious blood, as of a Lambe vndefiled and without spot, he might redeeme vs from all iniquitie, and purifie vs a peculiar people vnto himself, zealous of good workes. The same Apostles haue also witnessed, that to the end we may be partakers of this redemption, a true faith in

The summe of the Catholike faith, and confession of the redemption of man.

Rom. 15.8.9.

Galath. 4.4.

Phil. 2.7.

1. *Pet.* 1.19.

Tit. 2.14.

Christ is required of vs, whereby as it were by a hand, we may apprehend him, and apply him with all his merits and benefits vnto our selues.

This is the Catholike faith and confession, which the Apostles taught, the Martyrs confirmed, and the faithfull as yet do keepe. For so the holie Apostle Paul describing this whole mysterie in few but cleere words saith: *All haue sinned and are depriued of the glorie of God, and are iustified freely by his grace thorow the redemption which is in Christ Iesu; whom God hath set forth to bee a reconciliation thorow faith in his blood, to declare his righteousnes by the forgiuenes of the sinnes past, that he might be iust, and a iustifier of him which is of the faith of Iesu.* And the Author to the Hebrewes writeth on this maner: *But Christ comming a high priest of good things to come, by his owne blood entred once into the holy place, and obtained eternall redemption. For if the blood of buls and goates sanctifieth the vncleane to the purifying of the flesh; how much more shall the blood of Christ, who through the eternall spirit offered himselfe without spot to God, purge your consciences from dead works to serue the liuing God? Therefore he is the Mediatour of the New Testament, that through death which was for the redemption of the transgressions, which were vnder the former Testament; they which were called might receiue the promise of eternall inheritance.* Where, by the way is to be considered, that (*by sins past*) in the saying of the Apostle to the Romanes, are properly vnderstood the sinnes committed vnder the old Testament, which could not be purged with the blood of goates and calues, but the righteous did expect a better oblation, which should consecrate for euer those that are sanctified. Whereupon Peter also said: *By the grace of our Lord Iesu Christ we beleeue to be saued as well as our fathers.*

Rom.3.23,24, 25,26.

Heb.9.11.to 16

Heb.10.14.

Act.15.11.

But this whole place of redemption is large, and worthie of great cõsideration: to wit: 1. *Whence*, 2. *By whom*, 3. *How*, 4. *When*, 5. *For what cause*, 6. *Whereto*, and 7. *Who are redeemed*. All these truly haue a profitable and necessarie consideration, and bee euery where taught in the Scriptures. Of

these

these propounded questions the sixe former wee will briefly touch: but the seuenth and last, for which cause chiefly wee vndertake this labour, wee will more fully and largely expound, as the Lord shall permit.

CHAP. II.

Whence we are redeemed.

THerefore as touching this question: *Whence we are redeemed*, the holy Scriptures sufficiently teach vs, that the redemption, whereof we speake, is not temporall from some corporall bondage or tyrannie, such as the redemption was of Israel from Egypt, from the house of bondage, and the hand of Pharao by Moses: and after from the hand of the Canaanits, and Midianits, and other their enemies by Gedeon and other Iudges, and specially from the most grieuous 70. yeares captiuitie in Babylon, by Cyrus the king and Monarch of Persia: but this redemption is spirituall and eternal, shadowed of old by those corporall deliuerances: to wit, from the power of darknes, and the seruitude of sinne & death, and of him who had the power of death, that is, the deuill. And these be the enemies and haters, whereof Zacharie the father of Iohn Baptist maketh mention in his song, greatly extolling this redemption: *Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised vp a horne of saluation for vs in the house of Dauid his seruant, as he spake by the mouth of his holy Prophets, that hee would saue vs from our enemies, and from the hand of all that hate vs: that being deliuered from the hand of our enemies, we might serue him without feare in holinesse and righteousnesse before him all the dayes of our life.* And albeit this benefit of spirituall and eternall redemption is vsually contemned of carnall men, who fauour nothing but the things of the flesh, and to whom the seruitude of sinne and the world is so sweet, as Satan the God of this world hath blinded their minds: yet such is the greatnes, and so inestimable is the dignitie thereof, that they who haue rightly tasted the redemptio of Christ,

Our redemptiō is not corporal, but spirituall and eternall, from Satans sin and death.

Colos. 1. 13. *Heb.* 2. 14.

Luk. 1. 68. *&c.* 74.

whereby libertie to captiues, ſaluation to them that periſhed, and life to the dead is repaired, do eaſily vnderſtand that euen the riches, kingdomes, and pleaſures of the whole world are to bee eſteemed as nothing in compariſon of it. For what doth it profit a man, if he gaine the whole world, and loſe his owne ſoule? or what recompence ſhall a man giue for his ſoule?

Matth.16.

CHAP. III.

By whom this redemption came.

Our redeemer is Chriſt, true God and man holy and righteous.

BVt now the Redeemer, who hath deliuered vs from the ſlauerie of ſinne, death, and the power of Satan, is none other, then the Mediatour of God and men, our Lord Ieſus Chriſt, true God, and true man, like vnto vs in all things except ſinne. For there is one God, and one Mediatour alſo of God and men, the man Chriſt Ieſus, who gaue himſelfe a price of redemption for all, as the Apoſtle ſaith. And to the Romanes chap. 3. he teacheth that wee are iuſtified through the redemption wrought in Chriſt Ieſu. And elſewhere the ſame Apoſtle affirmeth, that Chriſt is made vnto vs of God wiſedome, righteouſnes, ſanctification, and redemption, that as it is written: He that reioyceth, let him reioyce in the Lord. Iohn, who from the breaſt of the Lord had receiued hidden myſteries, likewiſe teſtifieth: If any man ſinne, wee haue an aduocate with God, Ieſus Chriſt the righteous, and he is the propitiation for our ſinnes: and not for ours onely, but alſo for the ſinnes of the whole world. But euery where ſuch teſtimonies meete vs in the diuine Scriptures. For Ieſus Chriſt is the foundation of the Scripture, of the Prophets and Apoſtles: neither is there ſaluation in any other, nor any other name giuen vnder heauen among men, whereby wee muſt be ſaued. Whereupon their error is worthily to bee deteſted, who not contented with the onely and perfect redeemer Chriſt, ſeek part of their redemption and ſaluation elſewhere, in themſelues, or in the Saints: where as yet the holieſt men,

Rom.3,24.
1.Cor.1.30.
1.Ioh.2.1.2.
Eph.2.20.
1.Cor.3.11.
Act.4.12.

vnleſſe the grace of Chriſt had ſaued and redeemed them, could neuer haue been able to ſatisfie, no not for themſelues. Therfore alſo Iohn, (as Auguſtine well conſidered) ſaid not: If any ſinne, *ye haue* an aduocate: nor ſaid: *ye haue me, ye haue not Chriſt:* but both named Chriſt, and not himſelfe, and alſo ſaid: *we haue*, and not, *ye haue*. He would rather put himſelfe in the number of ſinners, that he might haue Chriſt his aduocate, then put himſelfe aduocate in Chriſts ſtead, and be found among the proud that be condemned. Brethren (ſaith he) we haue Ieſus Chriſt the righteous an aduocate with the father, and he is the attonement of our ſinnes. Hitherto Auguſtine, *tractatu primo in 1. Epiſt. Ioh.* *Auguſtine.*

CHAP. IIII.

Of the maner of the redemption finiſhed.

NOw the maner of our redemption by Chriſt, being a myſterie altogether and wonderfull, but wholly agreeing to the iuſtice and trueth of God, the Scripture ſetteth downe on this wiſe: to wit, that the eternall Sonne of God for vs and our ſaluation abaſed himſelfe, taking the forme of a ſeruant, being made like vnto men, and found in ſhape as a man: and ſubmitting himſelfe became obedient vnto the death, euen the death of the croſſe, that by his paſſion, and death and ſhedding of his moſt ſacred blood, as by the onely propitiatorie ſacrifice, he might redeeme our body and ſoule from eternall damnation, and purchaſe for vs the grace of God, righteouſnes and eternall life. For this cauſe ſaith the Apoſtle, 1. Cor. 6. *Ye are not your owne, ye are bought with a price, be not the ſeruants of men.* But with what price? S. Peter anſwereth: *not with ſiluer and gold, or other tranſitorie things,* (which nothing at all profit vs to the eternall redemption of our ſoules) *but with the precious blood of Chriſt, as a lambe without ſpot, who did no ſin, neither was any guile found in his mouth: and who bare our ſinnes in his bodie on the tree: and ſuffered the iuſt for the vniuſt, that he might bring vs vn-* The maner, is his abaſing of himſelfe to the death of the croſſe, and to the ſhedding of his blood. *Phil. 2. 7.* *1. Cor. 6. 20.* *1. Pet. 1. 18. 19.* *1. Pet. 3. 18.*

to God, being dead in the fleſh, but quickned in the ſpirit. Which
Epheſ.5.2. opinion theſe ſayings alſo confirme: *He gaue himſelfe for vs*
Epheſ.1.7. *an oblation and ſacrifice of a ſweete ſauour to God. In him we*
haue redemption through his blood, euen the remiſſion of ſinnes
Tit.2.14. *of his rich grace. He gaue himſelfe for vs, to redeeme vs from*
all ſinne, and to purge vs a peculiar people vnto himſelfe, zea-
Heb.9.14. *lous of good works.* Alſo: *By the eternall ſpirit he offered him-*
ſelfe to God without fault, that wee being purged from dead
workes, ſhould ſerue the liuing God. And in the ſame chapter:
Verſ.26. *Once in the end of the world hath he been made manifeſt by*
the ſacrifice of himſelfe to put away ſinne. And many other
things pertaining to this point, doth the Apoſtle in that place
exactly debate: as, that he gathereth from the proprietie and
nature of a Teſtament, that Chriſt muſt needes dye, becauſe
the death of the Teſtator is required, that the Teſtament may
be ratified. And confirming the ſame from the rite of the
old Teſtament, he addeth, that that was not dedicated with-
out blood, and that all things almoſt according to the Law
were purified with blood: and that the paternes of heauenly
things were purged with the blood of ſacrifices: but the hea-
uenly things themſelues required a better ſacrifice and a
better blood, namely the ſame, whereof Chriſt himſelfe, pur-
poſing forthwith to fulfill the New Teſtament, witneſſed:
Matth.26. *This is my blood of the New Teſtament, which is ſhed for ma-*
ny for remiſſion of ſinnes. Likewiſe his beloued diſciple ſaith:
1.Ioh.1.7. *The blood of the Sonne of GOD cleanſeth vs from all ſinne.*
But now wee ſpeake of the meanes of redemption accom-
pliſhed in the firſt comming of Chriſt. For there is another
to be performed in his ſecond comming, whereof is ſpoken
Luk.21. *Lift vp your heads, for your redemption draweth*
nigh. And Paul ſpeaketh of the ſame, Rom.8.23. and 1.Cor.
1.30. This ſhall be as the fulfilling and conſummation of
the former: for now wee are ſaued in hope, but not as yet in
deede, as the Apoſtle writeth, Rom.8.24.

CHAP.

CHAP. V.

The answering or taking away of certaine Questions about the maner or meanes of redemption.

BVt there is a question in this place; what neede was there of the paiment of a price by the Sonne of God, that wee might be redeemed, who were the slaues of Satan? for it seemeth more conuenient, that he, who is violently and vniustly detained of another, bee taken away from him by a superiour power, euen without any price. And the deuill had vniustly inuaded vs. I answere, this price was not paied to the deuill, but to God, who had power ouer vs to condemne vs, and had made vs subiect to the power of the deuill by his iust iudgement. For as touching the deuill, he vniustly possessed man: but man in the meane while was iustly made subiect as a slaue to Satan through his owne sinne, and the righteous iudgement of God. Therefore Christ satisfied God, and reconciled vs, offering himselfe vnto him by his eternall spirit, and so now the kingdome of Satan is necessarily destroyed, concerning vs that be reconciled to God, whom by our sins we had offended. Notwithstanding, Ambrose *lib.9.epist.77.* writeth that the price of our deliuerance by the blood of our Lord Iesu, was paied vnto him, to whom we were sold by our sinnes, that is, to the deuill. But that is a very hard saying. For whereas it was not lawfull to offer sacrifice, but vnto God alone, how much more ought this peculiar sacrifice to be offered to none, but to God alone, which the eternall high priest offered vpon the Altar of the crosse, by the sacrifice of his flesh and effusion of his blood, and which onely is the propitiation for the sinnes of the world?

1. question. Why he must needs redeeme vs by a price, & not take vs out of Satans power by force, who did vniustly hold vs captiues.

Heb.9.

Further it is a question; from whence that dignitie of the passion and death of Christ ariseth, that it is a price sufficient for the redemption of mankind? There be many causes concurring to that effect.

2. question. Why his death is a price sufficient for redemption.

Cause 1. His willing obedience.

1. The willing obedience of the Sonne to the death of the crosse, Phil.2.8. for the passion of Christ had not been satisfactorie,

factorie, vnleſſe it had been voluntarie. Hereof the Apoſtle, Rom.5. ſaith: *As by the diſobedience of one, many are made ſinners: ſo by the obedience of one, many are made righteous.* And he ſpeaketh (as Theophilact well expoundeth) of the obedience of Chriſts death: by which obedience, death being deſtroyed, wee are deliuered from the damnation of death. And for this cauſe, the Euangeliſts with one conſent deſcribing the hiſtorie of Chriſts paſſion, haue diligently noted many circumſtances, which declare that he ſuffered willingly. *Eſay.53.10.* For hee was offered, becauſe hee was willing, as Eſay ſaith, chap.53.

2 His innocency.

II. The death and whole humiliation of Chriſt was not onely voluntarie, but alſo he ſuffered death when he was altogether innocent, as a man who had committed no ſinne, and in whoſe mouth there was found no guile. For ſuch an high prieſt became vs, as was godly, innocent, vndefiled, ſeparated from ſinners, who had no neede to offer firſt for his owne ſinnes, and then for the ſinnes of the people. Therefore becauſe the iuſt ſuffered for the vniuſt, his blood, as of a lambe vndefiled and without ſpot, is worthily counted precious to worke our redemption: as it is in Peter 1. Epiſt. 1.

1.Pet.2. *2.Cor.5.21.* *Heb.7.26.* *1.Pet.3.*

Auguſtine largely vrgeth this cauſe in his 13. booke of the Trinitie, chap.14. *He died* (ſaith he) *who alone was free from the debt of death. Therefore it was iuſt, that debters ſhould be let goe free, beleeuing in him, who died without any debt.* The ſame man, chap.15. *The blood of Chriſt, becauſe it was his, who had no ſinne at all, was ſhed for the remiſſion of our ſinnes.* And in the chapter following: *The deuill held our ſinnes, and for them worthily bound vs in death: he who had none of his owne, diſcharged them, and was by him vnworthily drawne vnto death.* Alſo Pope Leo ſaith very cleerely: *The band of death drawne together by the ſinne of one, was looſed by the death of one, who alone owed nothing vnto death.*

3 His perſonall dignity, in that he was both God and man.

III. The third cauſe, which is greateſt of all, the death of Chriſt was not a meere mans death, although innocent and iuſt: but it was his death, who is both true God and man in one and the ſame perſon. And this exceeding great dignitie

of

of this person, is the cause that this price of his blood & death, although it was temporall, (if the continuance of it be respected) yet it is of infinit force to saue them for euer, who come vnto God by it. Which the Author to the Hebrewes, chap.9. teacheth, saying: *If the blood of buls and goates and the ashes of a yong heifer, sprinkling the vncleane, do sanctifie to the puritie of the flesh: how much more doth the blood of Christ, who offered himselfe by the eternall spirit without blame to God, purge your consciences from dead workes, to serue the liuing God?* And Acts chap.20. Paul is witnesse: *that God by his owne blood redeemed his Church.* Not that the deitie hath flesh or blood, (for God is a spirit) but that person which suffered death for vs, is both God and man: and so this blood is, and is truly called the blood of God, whose excellencie therfore and dignitie is exceeding great.

4 His Lordship ouer vs, and his neerenes in blood vnto vs.

To these this is annexed, that beside his power diuine, and abundantly sufficient to deliuer, our commō Redeemer had also the full and perfect right of redemption, both because he is Lord of all, & also because he is neere vnto vs in blood. For by the right of Lordship, it is meete that the seruant bee redeemed of the master, and the subiect of his prince: and by the right of kindred the father doth well redeeme the sonne, one brother another, and one kinsman another. And hither may be referred, that which we reade, Leuit.25.25. to be specially ordained touching the right of neerenes of kindred.

3. question. Why must we be redeemed by his death rather than by some other meanes.

Thirdly also this hath been a question, as touching the meanes of redemption, whether the deliuerance of vs could not possibly haue been by some other meanes, then by the death of the Sonne of God? Wee answere with Augustine, *lib.13. de trinit.* that another way was possible to God, vnto whose power all things are subiect: but this was the meetest way and most fit with God to heale our miserie. Or, as Thomas, *part.3. quæst.46.* decideth this doubt, we do distinguish betweene possible or impossible simply, and that which is after a sort. To speake simply and absolutely, it was possible to God to deliuer man by another meanes, then by the death of Christ, because nothing is impossible with God. Luk.1.37.

But

1 Because no other was possible.

But after a sort, or by supposition of Gods foreknowledge and foreappointment it was impossible, as ỹ Lords words do plainly shew, Matth. 26. *Father, if this cup cannot passe away, vnles I drinke of it, thy will be done.* Whereupon Hilary saith: *Therefore the cup cannot passe, vnles he drinke it, because we cannot be restored but by his passion,* because of the decree of Gods will.

2 Because this way was most iust with God.

Moreouer, it is plaine that that way is most fit with God and meetest to cure our miserie, which God vsed through the passion of his Sonne. For it was a iust thing, that for the sinnes of mankinde, the iudgement of God should be satisfied thorow punishmēt, and that the same nature which had sinned, should also giue a recompence for sin.

3 Most agreeable to his truth. *Gen.* 2. 17.

Further, it was agreeable to the trueth and goodnes of God: to the trueth, because a threatning had gone before: *What day so euer thou shalt eate of the tree of knowledge of good and euill, thou shalt die the death:* and it was promised, and euer by continuall testimonies shewed, and by diuers ceremonies shadowed, that the sonne of God, borne of a woman, should dye for vs, and so should confirme the new couenant by his blood.

4 To his goodnes and mercy. *Iohn* 3. *Rom.* 5.

And to the goodnes of God it agreeth, because seeing man of himselfe could not satisfie for sinnes, God of his exceeding great mercie gaue vnto him a satisfier, euen his only begotten sonne. Whereupon it was said of Christ himself, Ioh. 3. *So God loued the world, that he gaue his sonne, &c.* And Paul: *God doth set out his loue towards vs, that when we were as yet sinners, Christ died for vs.* And truly this was a token of a farre more abounding mercie, that he did not spare his owne sonne for vs, then if he had remitted our sins without satisfaction: so that wee may worthily now say with the same Apostle: *Ephes.* 2. *God who is rich in mercie, because of his great loue, wherewith he hath loued vs, euen when we were dead thorow our offences, hath quickned vs together through Christ, by whose grace we are saued.*

5 This was most expedient to moue vs to loue God again

Besides, that way of deliuerance was most expedient for our saluation. For so we know by the greatest experiment of all, how much God loueth vs, and we are prouoked to loue God againe.

Then,

Then, an example is giuen vnto vs of obedience, loue, humilitie, sufferings, and glorie, which when all miseries are ouercome, we doe expect, as Peter saith, 1. Epist. 2. *Christ suffered for vs, and left vs an example that wee should follow his steps.* Likewise Paul, Phil. 2. 5. and 2. Cor. 8. 9. and elsewhere, propounding the example of Christ, exhorteth vs to the duties of loue and other vertues. Further, because we are redeemed by the death of the Sonne of God, and washed from our sinnes in his blood, a greater necessitie lieth vpon vs, that we should keepe our selues to God vndefiled in bodie and soule, as the Apostle saith: *Ye are bought with a price, therefore glorifie God in your bodie and spirit, which are Gods.* And thus much of the meanes of redemption, a mysterie altogether wonderfull and vnspeakeable, which the Author of Meditations in Augustine chapter 7. excellently setteth out in these words: *O state of wonderfull reformation, and disposition of vnspeakeable mysterie: the vniust sinneth, and the iust is punished; the guiltie transgresseth, and the innocent is beaten; the vngodly offendeth, and the godly is condemned; what the euill deserued, the good doth endure; what the seruant hath done, the master doth pay; what man doth commit, God doth suffer and abide. This is a heauenly medicine, O good Iesu, this is the preseruatiue of thy loue.*

1

2 To suffer afflictions for his sake.

3 To keepe our selues from sinne. 1. *Cor.* 6.

A notable saying.

A notable saying.

CHAP. VI.

The vse of the former doctrine for the confutation of certaine errors.

BY the doctrine alreadie expounded, those men are confuted which haue denied the trueth of mans substance in Christ, as Eutyches, Apollianaris, Manichæus, Marcion, and other old Heretikes, and at this day certaine Anabaptists, who haue wallowed in the vngodly errors of old Heretikes. Pope Leo vrging these men saith: *Let them speake, with what sacrifice they are reconciled: let them speake, with what blood they are redeemed: who is he that hath giuen himselfe an oblation*

Heretikes denying Christ to be true man, are confuted by the former doctrine.

Leo epist. 85. & 97.

So are the popish merits of Saints, & their packet of pardons thereupon brought in, whereby Christs merits are prophaned.

lation to God, and a sacrifice of a sweete sauour? Furthermore by this same doctrine the Papists are refelled, who ioyne the sufferings of the Saints to the passions of Christ, and thereof haue confusedly made their fained treasure of pardons. Neither are they ashamed to boast of the superfluitie of merits, and humane satisfactions, that the Saints haue suffered more then they ought for their sinnes: and heaping one error vpon another, haue fained that this their superabundance pertaineth not only to the quick, but also to the dead in purgatorie. This is a meere mockerie of Satan, and a prophanation of the blood of Christ, as Pope Leo notably sheweth in the forenamed Epistles against the Papists of these times: whose words are these: *Albeit* (saith he) *the death of many Saints hath been precious in the sight of God, yet the slaying of no guiltles person hath been the propitiation of the world. The righteous haue receiued, they haue not giuen crownes: and from the fortitude of the faithfull examples of patience haue sprong, and not gifts of righteousnes. For there were peculiar deaths in euery one: neither hath any man by his end paied the debt of another, seeing among the sonnes of men there hath been one alone our Lord Iesus Christ, in whom all are crucified, all are dead, all are buried, and all are also raised vp againe.* And before Leo, Pope Gaius of the countrie of Dalmatia being in that Sea about the yeare of our Lord 284. wrote the same thing elegantly vnto Bishop Felix, the doctrine of which ancient Bishops I would to God the Romane Church had kept inuiolablie.

A notable saying of Pope Leo against the meritorious suffrings of Saints.

A saying of Augustine to the same end.

Vpon the same point Augustine writeth in his 84. treatise vpon Iohn: *Albeit we brethren die one for another, yet the blood of no martyr is shed for the remission of sinnes, which Christ did for vs, and bestowed it not vpon vs, that wee should imitate it, but that we should be thankefull for it.* The trifling Pardoners, or more truly sacrilegious deceiuers, obiect the words of the Apostle to the Colossians: *I reioyce in those things which I suffer for you, and I fulfill the rest of the afflictions of Christ in my flesh for his bodie, which is the Church.* But the true sense of that place they might haue learned euen

Colos. 1.24. Scripture abused by popish pardoners.

of

of Aquinas, who *part.* 3. of his *Summa quæſt.* 48. *artic. penult.* diſputing, that only Chriſt is our redemption, obiecteth this place, and thus expoundeth it: *The ſufferings of the Saints profit the Church, not by way of redemption, but by way of example and exhortation:* according to that, 2. Cor. 1. *Whether we be afflicted, it is for your exhortation and ſaluation.* Which is very well, ſauing that for exhortation a man may better tranſlate the Greeke word, *Conſolation.* And in that the afflictions of the Saints are called the *reſt of the afflictiõs of Chriſt,* he doth not meane, that the paſſion of Chriſt was vnperfect, (farre off be ſuch blaſphemie) but therefore that is ſpoken, becauſe Chriſt ſuffereth daily as yet in his members, but to a farre diuerſe end and after another maner. But thoſe men are not aſhamed (ſuch is their wickedneſſe) to bragge of the ſuperabundance, as I ſaid, of humane merits and ſatisfactions, which redoundeth to the quicke and dead. What? doth not the Scripture plainly teſtifie, that the things which wee ſuffer in this preſent life, are not equall to the glorie that ſhall bee ſhewed in the ſonnes of God? What, that none can redeeme his brother, nor giue the price of his raunſome to God. For the redemption of the ſoule is precious, as the Pſalmiſt ſingeth. Vpon which place Baſil in his gloſes noteth, that the whole world is not the price of a ſoule. And *tom.* 1. vpon the ſame Pſalme, ſaith: *Man hath no abilitie at all to offer a reconciliation to God for a ſinner, becauſe he himſelfe is guiltie of ſinne. For all haue ſinned and are deprined of the glorie of God; and are iuſtified freely by the redemption which is in Chriſt Ieſu. Therefore no man can giue his owne appeaſement, and the price of his ſoule to God; neither ought to ſeeke his brother to redeeme him, but one, who ſurpaſſeth our nature, that is, not man only, but the man God, Ieſus Chriſt, who alone is able to giue himſelfe to be a reconciliation to God for vs all.* Theſe things he.

ὑπὲρ τῶν ἁγίων παθημάτων.

Our ſufferings are not meritorious. *Rom.* 8. 18.

Pſalm. 49. 8. 9.

Baſils ſayings thereof worthie remembrance.

Therefore all men muſt hope in him alone, who onely is the Mediatour of God and man, the redemption, propitiation, and ſaluation of all men. Let our heart ſay vnto him: *I will loue thee O Lord my ſtrength, my rocke, my tower, my deliuerer,*

We muſt then reſt vpõ Chriſt alone for redemption, propitiation, and ſaluation.

liuerer, my ſhield, and the horne of my ſaluation. I will truſt in thee, and I ſhall neuer be aſhamed. Hauing an high prieſt (ſaith the Apoſtle to the Hebrewes) *which is mercifull and faithfull in things concerning God, to make reconciliation for the ſinnes of the people, euen Ieſus the ſonne of God, let vs goe with confidence to the throne of grace, that we may obtaine mercie. Let vs goe in a true heart and certaine perſwaſion of faith, hauing liberties to enter into the Sanctuarie, by the blood of Ieſus by the new and liuing way which he hath prepared for vs, through the vaile, that is, his fleſh.* There is no cauſe, there is no cauſe I ſay, why we ſhould doubt to goe by him vnto God. If wee haue committed grieuous things, we haue found a worthie Phiſition, wee receiue the ſouueraigne medicine of his grace. And not that onely, but alſo we truſt, that he which hath not ſpared his owne ſonne, but giuen him for vs all, will alſo with him beſtow vpon vs all things.

Chap. 2. & 4.

Chap. 10. 19. 20. 22.

Rom. 8, 32.

CHAP. VII.

Of the time of the Redemption purchaſed.

IT followeth, that we conſider diligently of the time alſo of this redemption purchaſed for vs by Chriſt. And it is manifeſt by the hiſtorie of the Goſpell, that our Lord and Redeemer, our King and high Prieſt Ieſus Chriſt came into the world, made of the ſeede of Dauid after the fleſh, in the 42. yeare of the raigne of Octauius Auguſtus, which was the yeare of the world 3963. after Funccius ſupputation. Yet I am not ignorant, that others diſagree from that account, certaine of the olde Latines and Greekes aſcending vp to the 5000. yeare, but by a plaine error in account, which riſeth from the difference betweene the Hebrew copies and the Greeke Septuaginte. But to proceede in my purpoſe, the Lord from the time of his comming and appearing in the fleſh, ſuſtained all his whole life both in bodie and ſoule, the wrath of God againſt the ſinne of all mankinde: but ſpecially in his end, when he bare our ſinnes in his bodie vpon the

Chriſt was borne in the 42. yeare of Auguſtus, *Anno mundi* 3963.

1. Pet. 2. 24.

tree,

tree, and tooke out of the way the hand-writing of death that was against vs, nailing it on the crosse. And it is recorded that this was done in the 34. yere of the incarnation of Christ, and in the 18. of the raigne of Tiberius Cæsar. Yet Epiphanius *contra Aloges hæref.* 51. will haue all the yeres of Christs presence in the flesh from his birth to his passion, (which he writeth was done the day before the 13. of the Calends of Aprill) to be only 32. and 74 daies, differing one yeare from the former opinion. And the same man diligently refuteth the naughtie supputation of others, who misunderstanding that prophesie of Esai, chap. 61: *that I may preach the acceptable yeare of the Lord*, thought, that the Lord, after he had finished only one yeares ministerie after his baptisme by Iohn, suffered death in the full thirtith yeare of his age. In which opinion was Seuerus Sulpitius, who noteth that our Lord was crucified when the two twinnes Fusius and Rebellius were Consuls. And their Consulship fell in the 31. yeare of Christ, as Epiphanius witnesseth.

Coloss. 2. 14.

He suffered death in the 18. yere of Tiberius, being 34. yeres old: or as Epiphanius saith, 32. yeres, and 74. daies, on the 12. day of the Calends of Aprill, that is, 21. of March.

But now to omit the curious searching out of these things, least any should marueile, that Christ after so many thousand yeares, should bee made manifest at the length vnder Tiberius, as it were in the euening of the world, and (as the Scripture speaketh) in the end of the world to abolish sinne by the offering of himselfe: wee must thinke, that it happened not so by chance or fortune, but by the eternall counsell and prouidence of God, which (as the Wiseman saith) reacheth mightily from one ende to another, and disposeth all things pleasantly, and ordereth all things in number, weight and measure. Hereupon saith Peter, that the Lambe (by whose precious blood we are redeemed) was made manifest in the last times for our sakes, being foreordained before the foundations of the world were layd. And by the witnes of Paul, Gal. 4. God sent his sonne made of a woman, after the fulnes of time was come. And he meaneth the time of the incarnation of the Sonne, and of our redemption by him, which was before appointed of his heauenly father, which thing the similitude vsed in that place doth declare. For he had said that the

Heb. 9.

Wisd. 8. 1. & 11. 17.

1. Epist. 2. Christs coming into the world after so many thousand yeares, was appointed so from al eternitie in Gods counsell, as the Scripture teacheth vs.

the heire being an infant is vnder tutors vnto the time appointed of the father. So, Ephes. 1. he mentioneth the fulnes of times, for the restoring of all things by Christ.

And that we may more certainly vnderstand, that this time of the restoring of all things was by God from all eternitie appointed, the same was by diuine inspiration plainly foretold by the mouth of the holie Prophets, who (as Peter teacheth) foretold of the grace that should come to vs, searching when, and at what instant, that foreshewing spirit of Christ that was in them, should declare the passions that should happen to Christ, and the glorie that should follow. Vnto whom it was reueiled, that not to themselues but vnto vs they should minister those things. We haue examples in the prophesie of Iacob, Gen. 49. and of the 70. weekes in Daniel, chap. 9. And euery where the Prophets when they foretell of the kingdome of Christ, haue made mention of the last daies.

1. Epist. 1.

A question. Why came he in the old age of the world, and not in the beginning after the fall? Acts 1. 7.

But some man may aske, why in the old age, and almost end of the world hath God sent his sonne to be a Redeemer, and not rather straightwaies after the fall of mankinde? Although it be not our part, curiously to enquire into the counsell of GOD, and it is sufficient to answere curious wits, as Christ answered his disciples, *It is not for you to know the time or seasons, which the father hath put in his owne power:* yet there are reasons of some account alleadged by learned men, of the redemption or sending of the Sonne of God so long deferred.

Thom. part. 3. quæst. 1. art. 5.

1 Foure causes why Christs birth was so long deferred.

First it was expedient, that the greatnes of mans disease and corruption should more and more be felt, and made manifest, not by the examples of one age onely, but of many. Therefore God left man first in the state of nature, that hee might know the strength or infirmitie rather of his nature: after, when it decaied, he receiued the Law, which being giuen, the disease increased, through the fault not of the Law, but of nature: that so his weakenes being knowne, he might crie vnto the Phisition, and seeke for the helpe of grace.

2

Secondly, the Law and the Prophets, the figures and legall shadowes,

shadowes, and promises of Christ to come, ought to haue their course also: and the greater the Iudge or Lord is, that was to come, the longer rew of cryers or heralds ought to go before, as the glosse saith vpon that to the Galathians, chap. 4. *When the fulnes of time came.*

Thirdly, it is agreeable to order, that that which is vnperfect and naturall, should be first, and then that which is spirituall, 1. Cor. 15. Therefore the states of nature and of the law, as being more vnperfect, haue well gone before the state of grace, and that by a iust distance of time. 3

Fourthly, that way the godly were exercised in faith, and in the expectation of the redemption to come, which when they had beheld a farre off through faith, they dyed, not obtaining the promises, as farre foorth as the exhibiting of the Messiah did not fall out in their times. Hereupon the author to the Hebrewes setteth out their faith and long sufferance with notable praises, and propoundeth them vnto vs for imitation. Heb. 11. and 7. vers. 12. 4

Augustine disputing against Porphyrie of the time of Christian religion, in his booke *de sex paganorum quæstionibus*, writeth: that Christ did then come, when he knew that men would beleeue. But the enemies of grace wresting this speech, caused Augustine to correct it, partly by interpretation, partly by calling it in againe. *Tom. 7. fol.* 1228. 1243. 1269.

CHAP. VIII.

The question of the redemption of the old fathers is handled, and a double opinion about the same is confuted.

BVt hereupon another question ariseth concerning the fathers, who dyed before the birth of Christ, whether redemption appertained also to them? The Marcionites and their like, to wit, the Manichees of old time denied it, who held, that no man was saued before the 15. yeare of Tiberius, as Epiphanius reporteth. Whom that most filthie Seruetus followed, and many other of the sect of the Anabaptists, who The error of the Marcionits and Manichees *Epiph. de hæres. Manich.*

 foolishly

Tertul. lib. 4. contra. Marci. Vltra medium. foolishly say, that the Israelites no otherwise thē as a heard of swine, were fatted of the Lord in the land of Canaan, without any hope of heauenly immortalitie. But this monstrous error is easily refuted by many places of the Scripture, from which wee will onely choose a few. Certainly the author to the Hebrewes tieth together a long rew of the olde fathers, who pleased God before Christ was exhibited to the world, and were made heires of that righteousnes which is of faith. *Heb.* 11. *Gen.* 17. What meaneth that forme of the couenant: *I will be thy God, and the God of thy seede?* and that which was said: *I am the God of Abraham, God of Isaac, and the God of Iacob?* do they not shew that they were partakers of grace, whereof Christ is the onely foundation? Whereto also tendeth that notable saying of the Lord, Ioh. 8. *Abraham desired to see my daie, and he saw it, and reioyced.* Neither is any kingdome promised vnto vs in the Gospell, then that wherein wee should sit with Abraham, Isaac and Iacob, and all the elect of God that come from East and West. But those fathers dyed before the comming of Christ in the flesh. What then? They had in the meane while the promise of Christ to come, the ground of their hope and confidence. Neither doth the force of the death of Christ extend it selfe vnto our times only, but to the fathers also, euen from the beginning of the world. For *Iesus Christ yesterday, to day, and for euer is the same*, as the Apostle saith, Heb. 13.8. Hee meaneth that Christ was not onely in times past, as touching his diuinitie, as it is said of him elsewhere: *Before Abraham was, I am:* but such as he is now, such was he of olde, and now is, and shall remaine for euer, mercifully to saue and defend his owne. In which sense also the place, Apoc. 13.8. is truly read, of the lambe slaine before the foundations of the world were laid, to wit, as touching the counsell of God and the perpetuall vertue of this sacrifice: as also among the old writers Ambrose taketh that saying vpon the 5. to the Romanes. Yet I denie not but the Greeke text in that place may thus also be construed: *Whose names are not writtē from before the foundations of the world, &c.* because of the very like place, Apoc. 17.8. We conclude therefore

Heb. 13. *Matth.* 8. *Exod.* 3. *Matth.* 22.

ὧν τὰ ὀνόματα οὐ γέγραπται ἀπὸ καταβολῆς κόσμου.

therefore with Auguſtine, that the ſame faith healed the righteous of olde time, which healeth vs, euen the faith of Ieſu Chriſt the Mediatour of God and men, the faith of his blood, the faith of his croſſe. And in another place he ſaith: *The only grace of the Sauiour deſtroyeth the kingdome of death in euery one, which grace wrought alſo in the old Saints, whoſoeuer, before Chriſts comming in the fleſh, leaned vpon his helping grace, and not vpon the letter of the law, which commandeth onely, and helpeth nothing.* *Auguſt. de nat. & gra. cap.* 44. *Lib.* 1. *de pecca. merit. & remiſſ. cap.* 11.

Yet here is not to be omitted, that many doe ſo extend the benefit of redemption vnto the old righteous men, that they notwithſtanding denie that any one entered into the kingdome of heauen before the death of Chriſt, whereby they vnderſtand, that the gate of heauen was at the length opened. And if a man aske; whither then were the ſoules of the godly in old time receiued? they anſwere: into Hell, that is forſooth *Limbus patrum.* Hereupon the booke *de Eccleſiaſticis dogmat.* which is fathered vpon Auguſtine, chap. 78. and 79. defineth thus: *Before the paſſion of the Lord all the ſoules of the Saints were kept in hell vnder the debt of Adams tranſgreſſion, vntill through the vndeſerued death of the Lord they were deliuered from that ſeruile condition: but after his aſcenſion into heauen, all the ſoules of the Saints departing out of the bodie, goe vnto Chriſt, as the ſoules of ſinners vnto hell.* And Hierome vpon Eccleſiaſt. chap. 3. writeth: *that before the comming of Chriſt all went to hell to bee held in darknes: and heauenly things were ſhut vp, vntil Chriſt with the theefe vnlocked the dores of Paradiſe.* Baſill alſo mentioneth this opinion vpon the 48. Pſalme, and many other of the old writers. And this is almoſt the common opinion of the Schoolemen, who adde this declaration, that the holy fathers ſuffered in hell no puniſhment of ſenſe, but only puniſhment of loſſe, to wit exclusion from the life of glorie. And the cauſe of this detaining of the fathers in hell, they make to bee the guiltines of all mans nature through originall ſinne, which none of the Saints faith or righteouſneſſe was able to remoue, but it ſhould bee remoued at length by the price of Of the fathers Limbus.

the blood of Christ. *Thomas part.3.quæst.42.artic.5.*

But this deuise of *Limbus patrum*, though it hath manie founders, yet it is nothing but a fained thing. For there is but one way to loose vs from the guiltines of euery sinne, as well actuall as originall: because the blood of Christ doth wash vs from all sin, saith S. Iohn. Not then from originall only: as Paul also generally speaketh to Titus: *He gaue himselfe to redeeme vs from all sinne or iniquitie.* Neither doth Thomas denie it in the place before cited, which is to be noted against the horrible blasphemie of Catharinus, and such like Papists, who affirme that the passion of Christ doth purge onely originall sinne, and those actuall sinnes which are committed of a man before Baptisme: but all other sinnes which follow, are not now to be purged by that sacrifice, but by the Masse. Certainly Thomas writeth flatly: *that by the passion of Christ we are deliuered, not onely from the common sinne of all mans nature, both as touching the offence, and also the guiltines of the offence, he paying a price for vs: but also from the proper sinnes of euery one of vs, who communicate with his passion through faith, charitie and the sacrament of faith.*

1.*Ioh.*1.

*Tit.*2.

*part.*3.*q.*49. *art.*5. *Cath. archiepisc. lib. Romæ edito cum priuil. pap.* 1552.

But the holy fathers (as the same Thomas confesseth) in old time while they liued, were freed from the guiltines of the punishment of actuall sinnes through faith in Christ. Therefore by the same faith they were also freed from the guiltines of the punishment of originall sinne of necessitie: or els if they were detained in hell, being excluded from glorie, and suffered the punishment of losse (as they speake) for originall sin, it must be alike confessed also that they were punished with the paine of sense for their actuall sinnes.

*part.*3.*q.*52. *art.*5. Reasons against the old fathers being in Limbo, or Hell. 1

Further: Who reueiled vnto them that originall sinne in hell is punished only with the paine of losse, and not of sense, that is to say, with the exclusion onely from the life of glorie without feeling of any sorrow?

2

Beside this, we reade Luk. 16. that poore Lazarus was caried by Angels into Abrahãs bosome, where he had ioy, and that the rich man in hell lifting vp his eyes saw Lazarus afarre off: and also that Abraham said: *Betweene vs and you there*

3

is

is a great gulfe firmely set. It is absurd, as Augustine noteth, *ad Euod. Epist. 99.* that only two, Abraham and Lazarus were then in that memorable bosome of rest. If (saith he) there were more then two there, who dare say, that the Patriarches and Prophets were not there? From hence thus I reason: The Patriarches and Prophets and the rest that were righteous in old time, were receiued into Abrahams bosome: therfore not into hell. The consequence is proued, because hell in the Scripture is no where taken in good part. But that bosome of Abraham is vsed in good part, as the habitation of a memorable and certaine secret rest. Therefore we must not beleeue that that bosome was some part of hell. This reason is wholly Augustines vnto Euodius. And the same he proueth by the words of our highest teacher saying, that Abraham said: *Between vs and you there is set a great gulfe:* wherof sufficiently appeareth (saith Augustine) that the bosome of so great felicitie, is not any part or member as it were of hell.

He addeth also this proofe: If the Scripture (saith he) had 4
said, that Christ being dead came into that bosome of Abraham, not naming hell and the sorowes thereof, no man durst haue affirmed that therefore he descended into hell.

Now let the reader consider, whether these reasons drawne by Augustine out of the Scripture, deserue more credite then the trifling words of the Schoolmen, who haue deuised foure hels, that is, the hell of the damned, Purgatorie, and the two Limboes, one for Infants, the other where the holie fathers were before Christ: which last they make a part of hell contrary to the reasons brought out of Augustine.

The Schoolemens fained deuises of foure hels.

Hereunto may bee added, that a man may see the deuisers 5
of *Limbus patrum* to be much troubled in assigning the deliuerance of the godly soules out of that prison. For sometime they attribute it to the passion of Christ, whereby he loosed the guiltines of the punishment of originall sinne, wherein the fathers (as they thinke) were detained in hell, and opened the gate of the kingdome of heauen. Sometime they teach that it was needful for the soule of Christ to descend into the

hell of the fathers, that it might absolue there all the Saints, who were bound with originall sinne, where they almost make Christs descension penall vnto him, as *Aquinas part.3. quæst.52.art.1.* teacheth, that it was meete for Christ to descend into hell, because he came to beare our punishment, and that was (saith he) not onely the death of the bodie, but also descension in hell. Sometime againe they decree masterlike, that, albeit those soules were made blessed in Christs descension, and so heauen was straightway set open vnto thē, as touching the reward of blisse: yet it was not open as touching the place, till Christ ascending into heauen, took them together with him.

Bonau.dist.22. quæst.6.lib.3. Gabr.ead.q. artic.3. Thom.part.3. q.52.& 57.

But why dissent they from the old writers, whose opinion they would seeme to follow? for Hierome (as wee cited) would haue heauen onely shut vp, till Christ with the theefe vnlocked the gates of paradise. Further, if they would seeme very skilfull in heauenly secrets, let them shew vs, where then did the soules of the Saints abide all that space of 40. daies betweene the resurrection and ascension of the Lord? For being loosed from the band of original sinne, wherewith they were tied in hell, they could not bee detained there any longer, but with their iniurie, and the iniurie of Christs blood, through whom libertie to enter into the Sanctuarie was obtained, and yet (as they wil haue it) they were not in heauen. Where then wandred they? The same may bee obiected of the soules of the godly, as many as slept in the said space of 40. dayes.

A doubt propounded to the schoolmen to be resolued.

CHAP. IX.

Of the impulsiue cause of mans redemption.

BVt to speake of other things, this also commeth to be considered, for what cause the Sonne of God our Lord Iesus Christ tooke vpon him the redemption of man? But the question now is not of the finall cause, whereof wee will speake something in the next chapter, but of the impulsiue cause, as they

they call it, that is to say: what moued him, that he being the workman and Lord, would for his works sake, taking vpon him the nature of it, humble himselfe vnto the most base and shamefull death of the crosse for vs and our saluation? The answere is readie and plaine, that it was done of our Sauiour to shew his loue towards vs, and his willing obedience towards his father.

Two causes moued Christ to redeeme vs: 1. His loue to vs. 2. His obedience to his father.

Of the loue of the Sonne towards vs in the whole worke of his humiliation, Paul speaketh both elsewhere, and also to the Phil. 2. where he exhorteth to the loue of our neighbour, that no man should seeke his owne, but the things of others, and confirmeth his exhortation by the example of Christ, commanding, that the same affection be in vs, which was in Christ Iesu, who when hee was in the forme of God, abased himselfe for our sake, of his meere loue towards vs, as the Apostle there exhorteth vs to follow him. And of his obedience towards his father, Christ himselfe witnesseth, Ioh. 5. *I seeke not my will, but his that sent me, euen the fathers.* And more cleerely, chap. 6. *I came downe from heauen, to doe not my will, but the fathers will who sent me, that what soeuer hee hath giuen me, I should lose none, but should raise it vp at the last day.*

Of the first.

Of the second.

And that it pleased the father to saue vs by the offering vp of his Sonne, it commeth wholly from his diuine fauour, loue and goodnesse towards mankinde, as the Lord witnesseth, Ioh. 3. *So God loued the world, that he gaue his Sonne.* Wherevpon Paul also saith Rom. 5. *God setteth out his loue towards vs, that when we were sinners, Christ died for vs.* And Ephes. 2. *God who is rich in mercie, of his great loue, wherewith he loued vs, euen when wee were dead in sinnes, quickened vs through Christ.* And most cleerely of all, to Titus chap. 3. *The goodnes and loue of God our Sauiour towards men appeared, and saued vs, not by the righteous workes which wee had done, but by his mercie.* The sayings of the Prophets consent hereto: *In a moment of my wrath I haue hid for a while my face from thee: in euerlasting mercie I haue compassion on thee, saith the Lord thy Redeemer. I, euen I am he, who doth blot out thine offences*

Nothing moued the father to send his son to saue vs, but his meere loue and mercie to mankinde.

Esay. 54. 7.

Esay. 43. 12.

for mine owne ſake, and I will not remember thy ſins. He ſaith, *for mine owne ſake:* that is, not for your ſake, but for my holie name, as it is expounded Ezech. 36. Neither doth that tend to any other end, which Eſay. chap. 9. propheſying of the incarnation of the Sunne, and of the redemption of the Church by him from the yoke of ſinne and death, concludeth the whole matter with this notable ſentence in the ende: *The zeale of the Lord of hoſtes ſhall bring this thing to paſſe*: as if he ſhould ſay; I foretell of great things, but they be true, and the almightie father enflamed with eternall loue, and minding to ſaue them, to whom he hath promiſed the kingdome of heauen, will bring this thing to paſſe. See alſo what Moſes Deuter. 7. ſpeaketh of the cauſe of the redemption of the people of Iſrael from Egypt, which was a type of this eternall deliuerance.

A double vſe of the loue of God & Chriſt towards vs.

The firſt vſe.

Further, the vſe of this conſideration is, that wee ſhould humble our ſelues vnfainedly before God, and that hee that reioyceth, ſhould reioyce in the Lord, and not in his workes or own worthines. For the oppoſition of the mercie of God, and of the righteouſnes of workes, is to be obſerued and vrged alway in the matter or cauſe of ſaluation: as Paul did oppoſe theſe things: *Not by the workes of righteouſnes which we had done, but by his mercie he ſaued vs.* And the ſame Antitheſis is repeated, 2. Tim. 1. verſ. 9. and Dan. 9. verſ. 18.

Tit. 3. 5.

The ſecond.

The ſecond vſe is, that wee alſo pondring in our minde the deeper ſea (as Damaſcene ſpeaketh) of Gods loue towards vs, ſhould loue God againe, and that not in word nor tongue onely, but in deede and trueth, as he hath loued vs, and giuen his life for vs, 1. Ioh. 3. And chap. 4. ioyning both vſes together in excellent words, thus he writeth: *Hereby the loue of God is made manifeſt vnto vs, that he ſent his owne Sonne into the world, that wee might liue thorow him. In this is loue, not that we loued him, but that he loued vs, and ſent his Sonne to be the propitiation for our ſinnes.* And ſtraightway addeth: *Beloued, if God ſo loued vs, wee ought alſo to loue one another.* And a little before the end: *We loue him, becauſe he loued vs firſt. If any man ſhall ſay, I loue God, & hateth his brother, he is a lyar.*

Damaſ. lib. 3. cap. 1. orth. fid.

But

But seeing by the death of Christ we are reconciled vnto God, as saith the Apostle, Ephes. 2. *He hath reconciled vs to God thorow his crosse, slaying enemitie by it:* it seemeth to disagree with that we haue said: that through the loue of God he was deliuered to death for vs. For if we were before loued of God, to what end is reconciliation? If any say, reconciliation was needfull in respect of vs, that we might cease to bee at enemitie with God, and among our selues, the Iewes with the Gentiles, and Gentiles with Iewes: he neither saith nothing, nor speaketh all, by the witnesse of Paul. For first of all, it was the part of the reconciler to pacifie the wrath of God against vs for sinnes, and to make him fauourable and gratious vnto vs. How then can it stand, that God preuented this reconciliation of his free fauour and loue, in giuing his sonne vnto vs? The reason is thus made:

An obiection.

How God did both loue man and hate him.

Ephes. 2. *Colos.* 1.

The same thing is not the cause and the effect.
But the loue of God is the effect of reconciliation.
Therefore it is not the cause of it.

But the maior is true in respect of one and the same thing. But the loue of God is the effect of reconciliation, not simply, as though then at the length he began to loue vs, but respectiuely, as farre forth as reconciliation by the blood of his sonne remoueth sinne, whereby wee were made enemies of God and children of his wrath: according to that saying, Sap. 14. *The wicked and his wickednesse are alike hated of God.* And Psal. 5. *Thou hast hated all that worke iniquitie.* And Esay. crieth: *Our iniquities haue made a separation betweene our God and vs, and our sinnes are the cause that he hideth away his face from vs, and heareth vs not.* This whole matter Augustine notably expoundeth in his 110. treatise vpon Iohn: *After a wonderfull and diuine maner* (saith he) *God loued vs, when he did hate vs. For he hated vs, as we were such as he had not made vs, that is for sinnes: And because* (saith he) *our iniquitie had not altogether destroyed his worke, he knew in euery one of vs, both to hate what we had done, and also to loue what he himselfe had made: and this may be vnderstood in all men according to the saying:* Thou hast hated nothing that thou hast

Answere.

Esay 59.

Augustines answere. God hateth sinne in vs, but loueth his worke.

Sap. 11.

haſt made. *For in that which he hateth, there is ſomewhat alſo that he loueth. For he hateth and miſliketh the fault, which ſwarueth from the patterne as it were of his workmanſhip, yet he loueth that which is his owne, euen in ſuch as are corrupted.*

Furthermore, ſeeing hee hateth nothing of thoſe things which he hath made, peculiarly (as Auguſtine there teacheth) he loueth the members of his onely ſonne. *For how* (ſaith he) *ſhould he not loue the members of his ſonne, who loueth his ſonne? for there is no other cauſe of louing his members, but becauſe he loueth him. Therefore he loueth vs becauſe we are his mẽbers whom he loueth: and that we might be this thing, for this cauſe he loued vs, before wee were. For he began not to loue vs, ſince we were reconciled to him by the blood of his ſon: but before the world was made he loued vs, that with his onely begotten we might alſo be his ſonnes, before we were any thing at all. Therefore that we are reconciled to God by the death of his ſon, let it not ſo be receiued, nor ſo be vnderſtood, as though therefore the ſonne hath reconciled vs, that now he might begin to loue whom hee had hated, as one enemie is reconciled to another: but wee are reconciled to him that already loueth vs, with whom for ſinnes wee were at enemitie: and yet it is moſt truly ſaid vnto him, Thou haſt hated all that worke iniquitie.* Hitherto Auguſtine. The ſumme of all is, that ſeeing GOD hath loued vs as his worke, but eſpeciallie as the members of his Sonne before the foundations of the world were laid, he of his meere and free loue being moued, gaue vs his Sonne, that being redeemed by his grace from ſinne, (whereby wee were put away from the preſence and fruition of God) we might bee made heires of eternall life. Bernard, Serm. 20. of the 9. verſe of the Pſalme, *He that dwelleth, &c.* very well ſaith: *Chriſt according to the time died for the wicked: but in reſpect of predeſtination he died for his brethren and friends.*

But ſpecially he loueth vs as we are members of his ſonne.

Marke this.

CHAP.

CHAP. X.

Of the finall cauſe of redemption.

THere followeth that queſtion, whereunto are we redeemed? wherein the queſtion now is concerning the end of our redemption. And the end is two-fold: to wit, the glorie of God, and our ſaluation. The former end the Apoſtle extolleth, Epheſ.1. where hee ſaith: that God hath choſen vs in Chriſt, before the foundations of the world were laid, & hath foreordained to adopt vs for his ſonnes through the ſame Ieſus Chriſt in himſelfe, according to the good pleaſure of his owne will, to the praiſe of his glorious grace, whereby he hath made vs acceptable in that his beloued, in whom wee haue redemption through his blood, euen the forgiuenes of ſins. In which words he not only teacheth, that ỹ end of the eternall and free election of God, is the praiſe of his glorious and rich grace: but alſo ſheweth, that the redemption of vs by Chriſt is ſubordinate vnto the ſame end. For God hath made all things for himſelfe, euen the wicked againſt the euill day: that both the benefit of their healing who are deliuered, and alſo the iudgement of damnation in the deſerued puniſhment of ſuch as periſh, ſhould further his glorie.

Two ends of redemption.

The firſt end is Gods glorie.

Prou.16.

Wherefore wee are here warned, that with Paul wee giue thankes without ceaſing vnto the father, who hath made vs meete to be partakers of the portion of the Saints in light, and hath deliuered vs from the power of darknes, and hath tranſlated vs into the kingdome of his beloued ſonne, in whom wee haue redemption through his blood, &c. As Peter alſo admoniſheth vs of our dutie in this point, that wee ſhould preach the vertues of him, who hath called vs out of darknes into his marueilous light. It is well knowne what Moſes, and the children of Iſrael did, when the ſea yeelded a readie paſſage for all his people to goe through: how being protected by Gods hand, and beholding that wonderfull redemption, they leaped like lambes, and ſung his praiſe: *Thou O Lord art*

Coloſſ.1.

1.Pet.2.

Exod.15.

Sap.19.

our

our deliuerer, thou art our ſtrength. But what ſpeake I of the old people and of the old ſong? we haue a new ſong, the ſong of the Lambe, let vs, ſtanding vpon the glaſſie ſea of this world, and hauing the harps of God, ſing it vnceſſantly with the vniuerſall Church; to him that ſitteth vpon the throne, and to the Lambe: becauſe hee was ſlaine, and hath redeemed vs vnto God by his blood, out of euery tribe and language, people and nation, and hath made vs vnto our God kings and prieſts, and we ſhall raigne vpon the earth.

Apoc. 5. & 15.

The ſong of the vniuerſall Church in the honour of Chriſt.

To thee O Sonne of God, the louer of mortal men, O good Lord, O pacifier, O rich Sauiour, and a king in deed, the creator and maker of all things, the word and wiſedome of the father, the light and brightnes of the father, the power, arme, and right hand of the father, to thee be bleſſing, and honour and glorie, and ſtrength for euer and euer. Thou haſt redeemed vs, being captiues; and ſeruing ſinne, thou haſt deliuered vs by thine owne death. Thou haſt giuen vs the adoption of ſonnes. Thou becameſt poore, that by thy pouertie thou mighteſt enrich vs. Thou haſt freely giuen vs the kingdome of heauen. Thou haſt faſhioned vs a new, in darknes haſt inlightened vs, and being dead men thou haſt quickened vs: thou vnlooſedſt the ſorrowes of death, and brakeſt the gates of braſſe, and doores of iron, and haſt broken in peeces the yoke of ſinners.

Eccle. 15.

And becauſe praiſe is vncomely in the mouth of fooles, and this wonderfull and altogether diuine redemption is to be publiſhed of vs, not ſo much in words as in deedes themſelues, goe to, let vs ſo be affected, let vs ſo frame our life, maners, actions, counſels, and all our affaires, that wee bee not found foullie vnthankfull to our common Redeemer, (to whoſe glorie wee ought wholly to bee conſecrated) and nothing better, yea euery way worſe then thoſe obſtinate Iewes, through whom the name of God was euil ſpoken of among the Gentiles, as it is written. But let that ſharpe reproofe of Moſes neuer goe out of our mindes in the ſong in Deuteronomie: *Will ye giue this recompence vnto the Lord, O yee fooliſh and vnwiſe people? Is not he thy father who oweth and poſſeſſeth*

Chap. 32. 6.

poſſeſſeth thee? hath not hee made and prepared thee?

The ſecond end of redemption is our ſaluation, which comprehendeth many and ſundrie benefits, albeit knit together in one and the ſame band, as theſe eſpecially: Iuſtification, which conſiſteth in the free remiſſion of ſinnes: Sanctification, and newnes of life: Conſolation, yea reioycing in aduerſitie vnder the hope of the glorie of God: and laſtly, Entrance into the eternall kingdome of our God and Sauiour Ieſu Chriſt, and euerlaſting ioyes in life eternall.

The 2. end is our ſaluation, which containeth many benefits.
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4

Theſe ſo many and ſo great benefits of God, are purchaſed for vs by the abundant grace of the death of Chriſt, as the ſayings of the Scriptures doe ſhew: Rom. 3. *We are iuſtified freely by the redemption made in Chriſt Ieſu, whom God ſet forth to be a reconciliation thorow faith in his blood by the remiſſion of ſinnes.* And chap. 5. *When wee were as yet ſinners, Chriſt died for vs. Therefore being iuſtified by his blood, wee ſhall be ſaued now much more from wrath by him. For if when we were enemies, we were reconciled to God by the death of his ſonne, much more being reconciled, we ſhall be ſaued by his life.* And a little after: *Neither that alone, but alſo wee reioyce in God through our Lord Ieſu Chriſt, by whom wee haue now obtained reconciliation.* Againe, *If death raigned by one offence, much more thoſe, who doe receiue that abundant grace & gift of righteouſnes, ſhall raigne in life.* To Titus chap. 2. *He gaue himſelfe for vs to redeeme vs from all ſinne, and to purge vs a peculiar people for himſelfe, zealous of good workes.* Peter alſo ioyneth theſe things together, 1. Epiſt. chap. 2. when he ſaith: *that our Lord bore our ſinnes in his bodie vpon the tree, that we being dead to ſinnes, might liue to righteouſnes.*

Of theſe things there ought to bee a daily conſideration, that we may vnderſtand the greatnes of the gift of Chriſt, and giue him thanks without ceaſing, weighing with our ſelues, what is the breadth and length and depth (as Paul ſpeaketh) of the grace of God, and what is the hope of his calling, and the riches of his glorie in his Saints. Further, the daily meditation hereof is profitable and neceſſarie, partly to nouriſh in vs faith and hope, and partly to ſtirre vp and ſtrengthen in

1
The true vſe of the former ends, if they be well weighed. *Epheſ.* 1.
2

vs.

vs more and more newnes of life. *Hauing* (ſaith the Apoſtle, Heb.10.) *libertie to enter into the holie place by the blood of Ieſu, and hauing an high prieſt, who is ruler ouer the houſe of God, let vs come with a true heart, and a ſure perſwaſion of faith, and let vs hold the confeſſion of hope without wauering.* And as touching the framing of our life, we are commanded to walke worthie of the Lord, who, when wee were the ſeruants of ſinne to death, hath deliuered vs from ſinne, and made vs ſeruants of righteouſneſſe. Hereupon are thoſe exhortations of Paul: *Let not ſinne raigne in your mortall body: and giue not your members weapons of vnrighteouſnes vnto ſinne, but giue your ſelues vnto God, as ſuch as are aliue from the dead, and your members weapõs of righteouſnes vnto God.* Againe, *As you haue giuen your members ſeruants to vncleannes, and iniquitie for iniquitie: ſo now giue your members ſeruants of righteouſneſſe vnto holineſſe.* Certainly ſeeing we are the free men of Chriſt, we ought to liue vnto him, who hath redeemed vs, and would haue vs his peculiar people and followers of good workes: neither ought we as forgetfull of our Redeemer, retyre vnto the campes of Satan and the world, our enemies, and ſubmit againe our bodies and ſoules vnto the yoke of our old bõdage, frõ whence we were redeemed with the blood of the Sonne of God. O mad men, O vile traytors, and the wickeddeſt of all mortall men, who ſo greatly reproch a Chriſtian name, nay Chriſt the Redeemer, and doe little leſſe then tread the blood of the couenant vnder their feete.

Coloſ.1.

Rom.6.

Tit.2.

CHAP. XI.

WHO BE REDEEMED BY CHRIST.

The controuerſie of the queſtion propounded is rehearſed, and briefly expounded.

For whom Chriſt died.

THeſe things being declared, let vs come to the queſtion, reſerued to the laſt place: *Who they be, whom Chriſt the Mediatour*

Mediatour of God and men, redeemed by his death: or, for whom he died? And this matter ſhall be more largely handled, then the former queſtions, (as farre as the Lord ſhall aſſiſt vs) for their ſakes that are deſirous to learne, and for the defence of the truth of the Goſpell: ſeeing not long agoe by occaſion of the Conference at Mompelgart, the matter hath growne into a grieuous contention, and a certaine man inflamed with anger, and ſeeming to be mad, hath too too bitterly and reprochfully in his writings, which he hath ſperſed abroad both in Latine and Dutch, blowne the ſame with the fanne of contention: as though there had not been before diſcords and ſtrifes more then enough in this our corrupt age in the Church of Chriſt, with often and moſt grieuous offences of the weake. He ouerwhelmeth ſuch as diſſent from him with all kinde of reproches, and railing words, as come into his mouth: That they come neere to Mahometiſme and Paganiſme: That they maintaine Satanicall blaſphemie, are franticke, deſire to extinguiſh the name of Chriſt, and that they are hereunto inclined to driue away Chriſt, firſt out of the hearts, then out of the Scripture, and laſtly out of the Church it ſelfe. And hee termeth them ſeducers, Phariſees, Scribes, a ſubtill, poyſoned, and falſe ſort of men: and grieuouſly abuſeth innocent perſons with other hard words, as often as pleaſeth him, according to that his paſſing chriſtian zeale towards the Church of God: ſuppoſing by his braſen forehead (as I thinke) to get himſelfe credit with the reader, to thinke it written truly, what he ſhould write impudently: forgetting altogether the admonition of the Apoſtle: *That the ſeruant of the Lord muſt not be contentious, but gentle towards all, apt to teach, forbearing euill men, with meekenes inſtructing thoſe that are contrary minded.* This is the dutie of a Diuine. As for reproches, railing ſpeeches, mockes, biting taunts, ill reports, back-biting, and all other doggiſh eloquence, let ſcoffers and ieſters take them to themſelues. *Conference,* (ſaith Ambroſe) *and not contention ought to be among the ſeruants of God. For ſtrife muſt needes wring out ſomething, nay many things, which are ſpoken againſt conſcience, ſo that*

Huberus.

The ſhameſull reproches and ſlanders of *Huber* againſt vs, & the truth.

2. Tim. 2. 24.

The dutie of a Diuine.

In 2. cap. 2. ep. ad Timot.

A notable ſpeech of *Ambroſe* againſt contention.

ſo that inwardly he looſeth in his minde, when outwardly he goeth away with the victorie. For no man ſuffereth himſelfe to be ouercome, although hee know the things to be true which hee heareth. Therefore let vs ſpeake of the thing it ſelfe. For to railing words and reproches he will anſwere who hath ſaid: *Vengeance is mine, I will repay:* vnto whom for Chriſts-ſake, who hath pardoned vs our ſinnes, wee heartily pray, that hee would forgiue our aduerſaries thoſe grieuous wrongs they doe vnto vs, that he would take away diſcord, and plant loue and peace in the truth among the Churches, that with one mouth wee may glorifie God the father of our Lord Ieſus Chriſt, and receiue one another, as Chriſt hath receiued vs to the glorie of God. Rom. 15.

Deut. 32. *Rom* 12.

Therefore comparing matter with matter, and cauſe with cauſe, let vs begin at the ſtate of the controuerſie. The queſtion is: *Whether Chriſt ſuffered for the redemption of all, or not?* Here ſtraightway thoſe men crie out, that the Caluiniſts (ſo they call vs for the hatred of the truth) raging againſt the paſſion of the Lord Ieſus Chriſt, doe openly denie that hee died for the ſins of the whole world. Againe, that the Caluiniſts both diſſemblingly and plainly denie, that Chriſt ſuffered and died for all men.

The ſtate of the controuerſie. *Huberus Theſ.* 1.

Compend. Theſ. 1. and his Dutch booke in the preface.

But in the very entrance (as it is ſaid) they run on ground, faſtning vpon vs a falſe opinion, againſt which afterwards they perpetually fight. For we willingly acknowledge theſe maner of ſpeeches: *That Chriſt is made the propitiation for the ſinnes of the whole world, and hath giuen himſelfe the price of redemption for all men.* For who can denie that, which the Scripture would haue to bee expreſſed in ſo many words? But the queſtion is of the meaning of the words. For as hee ſhall not eſcape the note of impudencie, who ſhall denie what the Scripture expreſſeth: ſo wee are to take heede, leaſt, not vnderſtanding what is written, we ſhould thinke there is ſome repugnance in the Scripture. For the ſame Canonicall Scripture, which ſaith, that Chriſt died for all, and ſo maketh redemption after a ſort common to all, doth reſtraine in other places the proprietie of redemption vnto the Church.

1. *Iohn* 2. 1. *Tim.* 2.

The

The words of Paul are, Ephes. 5. *Christ loued his Church, and gaue himselfe for it to sanctifie it, and present it glorious vnto himselfe.* And in the same place, *Christ is the head of the Church and the Sauiour of the bodie.* And 1. Tim 4. *He is called the Sauiour of all men, but specially of the faithfull.* Also Heb. 9. *For this cause he is the Mediatour of the new couenant, that through death which came for the redemption of transgressions, the called might receiue the promise of eternall inheritance.* Of which *called* also that is rightly taken, which is read in the end of the same chapter: Christ was once offered, to take away the sinnes of *many*. What? doth not Christ in his solemne intercession pray for *his owne* expressely, and not for the world? *I pray not for the world,* (saith he) *but for them whom thou hast giuen me.* Now the intercession and sacrifice of Christ for vs, be inseparable parts of his priesthood. Other testimonies of this sort I conceale, which shall be produced in their place. *Ioh. 17.*

Therefore seeing the holy Scripture here, as elsewhere, requireth not contentious disputers, but vnderstanding readers, the ancient fathers for the explication of these, haue vsed the distinction of *Sufficiencie* and *Efficiencie*. Thomas Aquinas the best schooleman, who florished 300. yeares agoe, vpon the 5. chapter of the Apocalyps writeth of this matter thus: *Of the passion of the Lord* (saith he) *we speake after two sorts: either according to sufficiencie, and so his passion redeemed all. For it is sufficient to redeeme and saue all, although there had been many worlds, as Anselme saith lib. 2. cur Deus homo. cap. 14. Or according to efficiencie, and so all are not redeemed by his passion, because all cleaue not vnto the redeemer, and therefore all haue not the efficacie of redemption.* The same man, *part. 3. summæ quæst. 1. artic. 3.* when he had said that Christ came to blot out all sinnes, expounding himselfe, he addeth these words: *Not that the sinnes of all men are blotted out, which is through the fault of men, who cleaue not to Christ: but because he exhibited that which was sufficient to haue abolished all sins.* Whereunto also may be referred the things which he writeth, *quæst. 49. art. 1. 3. 5. Christ hath de-*

Of the distinction of sufficiencie and efficiencie. *Aquinas.*

Of the meaning of the sufficiencie of Christs death.

 liuered

liuered vs (saith he) *as his members from sinnes, and his passian hath his effect in them, who are incorporated into him, as the members into the bodie, and so are partakers of his passion. But such as are not ioyned vnto the passion of Christ, can not receiue the effect thereof.*

But let vs heare others also more ancient then Thomas.

Innocentius 3. Innocentius 3. Pope of Rome *Anno Dom.* 1200. repeating the same distinction, *lib. 2. de officio Missæ. cap.* 41. saith: *The blood of Christ was shed for those only that are predestinated, as touching efficiencie: but for all men as touching sufficiencie. For the shedding of that righteous blood was so rich in price, that if the vniuersalitie of captiues would beleeue in their redeemer, the tyrannicall bands of sinne and Satan could withhold none, because as the Apostle saith, where sinne abounded, there grace did superabound.* This later whole sentence is Pope Leos, Epist. 83. and 97. which seeing Innocentius alleadgeth, he sheweth apparantly, that Leo was of the same minde. Vnto these, that is not much vnlike, which Basil writeth in Psal. 48. *Man cannot giue a propitiation for himselfe to God: yet one worthie price was found out for all men, euen the blood of our Lord Iesu Christ, which he shed for vs all.* And that he speaketh of the sufficiencie and dignitie of the price, it appeareth by the words themselues, and by that which he saith elsewhere very oft̄e respecting the effect, that the blood of Christ was shed not for all men without exception, but for many, that is, for the beleeuers. Chrysostome also and Theophilact who abridged him, acknowledge the same distinction, as we shall see.

Leo.

Basill.

Chrysost.
Theoph.

Augustine. Moreouer, Augustine the chiefest of the ancient sound writers, doth not onely acknowledge that distinction, but also doth expound it largely, *Tom.* 7. answering vnto Articles that were falsely fathered vpon him, whereof the first was, that he was reported to maintaine, that *our Lord Iesus Christ suffered not for the redemption of all men.* But he distinguisheth after this maner: *As touching the greatnes and might of the price,* (saith he) *and as touching the onely cause of mankind, the blood of Christ is the redemption of the whole world,*

and

and ſo all are well ſaid to bee redeemed. Yet becauſe all are not pulled out of captuitie, and many are not redeemed, the proprietie of redemption without doubt belongeth to them, out of whom the prince of this world is caſt forth, and now are not the members of the deuill, but of Chriſt, whoſe death was not beſtowed for mankind, that euen they ſhould appertaine vnto the redemption of it, who ſhould not bee regenerated: but ſo, that what was done by one example for all, ſhould be magnified in euery one by one ſacrament giuen vnto them. This is as much as if he had ſayd: As touching the ſufficiencie of the price, the redemption belongeth to all: but as touching the effect, it belongeth not to all, but to the members only of Chriſt. And anone he ſetteth out the matter by a ſimilitude, ſaying: *The cup of immortalitie, which is made of our infirmitie and the diuine power, hath power in it ſelfe to profit all: but if it bee not drunke, it doth no good.* Auguſtines ſimilitude.

The new writers alſo allow this diſtinction as vſuall, very ancient, and profitable, & in this poynt diligently to be retained. *Stapulenſis* vpō the 5. to ŷ Romanes, declaring the matter by a ſimilitude, ſaith: *As light is able to driue away infinit darknes, albeit the eyes of all are not inlightened: ſo Chriſt hath in himſelfe the redemption of all, not ſufficient for vs only, but to redeeme innumerable worlds alſo, albeit all, through their owne peruerſenes, are not made partakers thereof.* Neither otherwiſe doth Caluin, Beza, Grineus, and other Diuines of our confeſſion, who are hatefully ſpoken of by our aduerſaries, as though ſimply & without al diſtinction they ſhould auouch, that Chriſt died not for all. Which to be falſely layd to their charge, he ſhall confeſſe, whoſoeuer ſhall weigh the places of the authors, of whom now we haue ſpoken: *Caluin. in 1. Ioh. 2. Beza in 2. Cor. 5. 15.* and often in the ſecond part of his anſwer to the Acts of the Conference at Mompelgart, *fol. 217. & 221. Gryneus in Theſauro theſium, claſſ. 1 theſ. 13. Toſſan. theſ. 31. in diſput. de loco Pauli 1. Cor. 15. 22. Zanch. lib. 2. Miſcel pa. 312. & Pet. Mart. loco de predeſt. ad Rom. 9.* In theſe places the forenamed writers, as many other writers of our ſide in their bookes doe retaine with one accord the Stapulenſis ſimilitude. The new writers allow the diſtinction of ſufficiency, and efficiency.

common distinction of *Sufficiencie*, and *Efficiencie*, not to be refused doubtles in this disputation. Onely let the termes, *sufficiently*, and *efficiently*, bee rightly and truly vnderstood.

Sufficiently. *Sufficiently*, that is, by Augustines interpretation, as touching the greatnes of the price, or as Thomas sheweth, as farre forth as hee exhibited that, which was sufficient to take away all

Effectually. sinnes. *Efficiently*, or as others speake, *effectually*, let it bee vnderstood in respect of the effect, which is found in the onely members of Christ, all the rest being without redemption, who liue without faith and regeneration, as Augustine also hath learnedly left in writing.

The opinion of our aduersaries. But this is the opinion of our aduersaries, that Christ without any difference died for the sinnes of all men, and that all the sinnes of all men are satisfied and clensed by sacrifice, not onely sufficiently, but also effectually. Which thus they doe declare, that our heauenly father hath instituted and ordained in very deede a reconciliation with all and euery man, without any respect of faith or vnbeleefe. But in them it abideth effectuall, who by faith receiue that reconciliation with God ratified by Christ his sacrifice: and in those, who refuse it by vnbeleefe, it is abolished and taken away, no otherwise then

The aduersaries simile. if a common bath were erected for many sick persons, wherin all in very deed are restored to health, and some of the by intemperance do lose againe their former health, which continueth in others which liue soberly. Which similitude truly much differeth in sense, from those which Augustine and Stapulensis vsed before.

Furthermore, they professe and write plainly that Christ suffered, was crucified, dead, and hath satisfied no lesse for the sinnes of all which alreadie are damned, and hereafter to bee damned, then for the sinnes of Peter, Paul, and of all the Saints: that is to say, that Christ not onely gaue that which was sufficient to haue taken away the sinnes of all men: but

Marke this strange doctrine. also that in very deede the sinnes no lesse of the damned, and such as shal be damned, then of those that are saued, and shal bee saued, are washed away in his blood. And they auouch, that it commeth to passe, that neuertheless the former sort

are

are condemned, not for their sinnes, for they are indeed clensed by Christ, but for vnbeleefe alone, whereby they destroy againe, and make vneffectuall that reconciliation, which was made and done for them.

This was the opinion of Iacob Andreas in the Conference at Mompelgart, which Huberus *thes.* 19. setteth downe in this maner: to wit, *That Christ suffered and died not for some men only, but for all the posteritie of Adam, none, (and to speake it most plainly) none at all excepted out of the whole vniuersalitie of mankinde, whether he receiue to himselfe saluation by faith, and continue in saluation obtained, or els through vnbeleefe refuse saluation wrought for him, and therefore perish againe for euer.* We see that he boldly auoucheth, that indifferently all and euery one, beleeuers and vnbeleeuers haue obtained in very deede saluation in Christ, but that some in beleeuing continue in saluation receiued, others are depriued againe of the same by not beleeuing. The same man *in compendio thes.* 10. saith: *Wee boldly affirme, that Christ by his death hath mercie vpon all men in very deed and in truth, and gaue himself a sacrifice for sins, no lesse for euery infidell then for euery faithfull man, to wit, that he may deliuer from death, the deuill, and hell, all men whosoeuer they be:* he meaneth in very deede and in truth, (as wee vse to speake) and not sufficiently onely. And that nothing may be obscure, he maintaineth that the worke of saluation by Christ belongeth to all sinners, and that such as by Adā haue sinned, haue righteousnes by Christ imputed vnto them: and that all iudgement, and wrath of God is taken away and abolished from all men in very deede and properlie: and that all are truly and vndoubtedly together deliuered by the death of Christ from all sinne and condemnation, and whole mankinde receiued in deede into the fauour and bosome of the father: and that all doe belong to the communion of saluation, and kingdome of grace: lastly, that all reprobates and elect are alike saued by Christ, whether they beleeue, or not: and other like things altogether raw, new and strange, doe meete vs here and there dispersedly in reading him.

thes. 49.
thes. 60.
thes. 65.
thes. 168.
thes. 270.

Vnto this opinion as new and vnheard of, and many waies erronious (as it ſhall appeare) we cannot ſubſcribe: but following the old diſtinction wee affirme, that Chriſt ſurely exhibited that which was ſufficient to haue taken away all ſins, and ſo they are taken away, and that all are redeemed, as touching the ſufficiencie or greatnes and power of the price, as Auguſtine expoundeth. But as touching efficiencie, we ſay that by the death of Chriſt, the ſinnes onely of the elect are blotted out, who beleeue in him, and ſticke vnto him as the members to the head: but ſuch as are not incorporated into Chriſt, cannot receiue the effect of his paſſion. For as the Lord ſaith: *God ſo loued the world, that he gaue his ſonne, that euery one that beleeueth in him ſhould not periſh, but haue eternall life. He that beleeueth is not condemned: but he that beleeueth not, is condemned alreadie*, Ioh. 3. Which in that place Iohn Baptiſt confirming, teſtifieth: *He that beleeueth in the Sonne, hath eternall life: but he that beleeueth not in the Son ſhall not ſee life, but the wrath of God abideth on him.* And in this ſenſe, and not abſolutely and without reſtraint, is it to be taken, as oft as it is read in our writers, that Chriſt ſuffered not for all: to wit, in reſpect of the effect of his paſſion, which belongeth to ſuch as are to bee ſaued, and not to them that ſhall be damned; to the faithfull, and not to Infidels. And ſo Beza alſo declareth himſelf *Colloq. Mompelg. pa. 217.* And there is nothing in him, which is not in ſo many words, and in the ſame ſenſe written by the old writers.

Our opinion of the death of Chriſt for all men.

Chriſt effectually died for the elect and faithfull onely, proued.

Neither are cauillers to be regarded, which ſay: what need is there to ſay, that Chriſt is a price ſufficient for the whole world? why bewitch ye men with theſe termes? I anſwere, this is no bewitching, but the ancient and right explication of this controuerſie againſt them, that loue to bewitch the world with new opinions. But (ſay they) the word *ſufficiently* taken in that ſignification wherein ſacred antiquitie tooke it, we refuſe not, but rather approue it. But our Caluiniſts (ſay they) deuiſing a wrong and doubtfull ſignification of the word, doe deceiue the ſimpler ſort. For this they meane, that Chriſts death is ſo mightie, that if he would helpe all men by

Huberus theſ. 1154.

Huber. comp. theſ. 5. & 6.

by the ſame, he could eaſily doe it. But if they would vſe the word of *ſufficiencie* in another ſignification, as when we ſay *thes.* 1152. againſt the Papiſts, that the death of Chriſt is ſufficient for al men, that is, needeth no helpe of mans works to redeeme vs: or els alſo in this ſenſe, when we ſay, that Chriſts death is ſufficient for all, whether men beleeue and be ſaued, or beleeue not, and periſh: yet that Chriſt hath ſatisfied for al, we would not refuſe the vſe of this terme in ſuch a ſignification.

But I thinke it is plaine enough by the things which are recited before, how antiquitie hath vſed thoſe termes of *ſufficiencie* and *efficiencie*, neither that wee change any thing in the ſenſe, or deceiue any by doubtfull ſignification. In the meane while the thing it ſelfe proueth, that the ſimpler ſort are here beguiled by our aduerſarie, who when hee would ſeeme to allow the terme of *ſufficiencie* in that ſenſe, wherein antiquitie accepted it, yet he deuiſeth of his own head ſignifications altogether vnknowne vnto antiquitie, in his propounded oppoſition: otherwiſe we defend alſo againſt the Papiſts, that the merit of Chriſt needeth no helpe of mans workes: neither deny we, that he hath ſatisfied for al whether they bee ſaued or periſh, to wit, as touching the ſufficiencie and greatnes of the price ſo mighty and rich for redemption, that if the vniuerſalitie of captiues would beleeue in him, the bands of the deuill ſhould hold back none.

CHAP. XII.

Another maner of vniuerſall redemption.

THis alſo we affirme, that albeit not all, as many as are borne of Adam, are by the death of Chriſt effectually borne againe, redeemed and iuſtified: rightly neuertheleſſe it may be ſaid, that Chriſt died for all, euen in reſpect of the effect of his death, iuſtification, regeneration, and ſuch like benefits: not that they redound to all and euery man, but to all who are Chriſts, as the Apoſtle ſaith: *If God be for vs, who can be againſt vs? who alſo ſpared not his owne ſonne, but gaue* *Rom. 8.*

All, taken for all that bee Chriſts, and of his Church.

him for vs all. Who be thoſe *all*, in whoſe mouth that ſaying is, and faith in their hearts, *If God be for vs, who can be againſt vs?* Truly they whom he foreknew and predeſtinated, whom he alſo calleth, iuſtifieth & glorifieth, the elect of God, whoſe is ſaluation and eternall life, whom no creature can ſeparate from the loue of God in Chriſt, as there it is ſaid: *Who ſhall lay any crimes againſt the elect of God?* The author of the bookes *de vocat. gentium*, a man ſurely very learned, and eloquent, whether he were Ambroſe, or rather Proſper of Aquitaine, *lib. 1. cap. 3.* writeth notably in this ſort: *Therefore* (ſaith he) *the people of God haue their fulnes, and albeit a great part of men either reiect, or neglect the grace of the Sauiour: yet in the elect, and foreknowne, which are ſeuered from the generalitie of all, there is a certaine ſpeciall vniuerſalitie, that out of the whole world, the whole world ſeemeth to bee ſet at liberty, and out of all men, all men ſeeme to be receiued.* Where let vs note a double may a three-fold vniuerſalitie: namely, the generalitie of all men: then the generalitie of the elect who are ſaued: and on the other ſide, the vniuerſalitie of the reprobates, who periſh. Of theſe as well elect as reprobates, (as the ſame author well obſerueth) the diuine ſtile doth ſo order his ſpeech, that both thoſe things, which are ſpoken of one part of men, ſeeme to appertaine to all: and alſo, whereas there bee ſome who periſh, and ſome who are ſaued, yet neither part is without the name of *all men*, the portion of rebels bearing the loſſe of their ſaluation, and the dignitie of the faithfull obtaining the account of fulnes.

Proſper Aq.

A three-fold vniuerſalitie.

Lib. 2. cap. 1.

But the matter ſhall bee made more cleere by examples. When the Lord ſaith, Ioh. 12. *When I ſhall be lifted vp from the earth, I will draw all things,* (or after another reading) *all men vnto me:* doth not the conuerſion of all men ſeeme to be promiſed? and yet many thouſands to this day do ſerue the deuill and the world. But rightly wee vnderſtand with Auguſtine, *all*, that is, *all men* predeſtinate to ſaluation, of all whom none ſhall periſh. So that which is written in the Prophets: *All ſhall be taught of God:* and, *all ſhall know me from the leaſt vnto the greateſt:* are alike true, of the men of Gods kingdome,

All, taken for all the elect only.

Aug. tract. 53.

Eſay. 54. 13.
Eſay. 31. 34.
Ioh. 6.

kingdome, according to the limitation of Auguſtine, *Tract. 26.* See alſo Athanaſius of theſe three ſayings now alleaged, *in Euang. de paſſ. & cruce Domini.* What, when it is ſaid: *All fleſh ſhall come to my ſight, and worſhip in Ieruſalem, ſaith the Lord.* Or els that: *And in the laſt daies it ſhall come to paſſe, that I will powre out of my ſpirit vpon all fleſh.* Or this: *The Lord vpholdeth all that fall, and lifteth vp all that are bowed downe.* Are not theſe ſo vttered, as though no man were ſeuered from this gift of God? Of this ſort are theſe ſayings alſo: *Vntill wee all grow into the vnitie of faith, and knowledge of the Sonne of God vnto a perfect man. Old things are paſſed away, behold all things are become new: Drinke ye all of this, &c.* Are theſe things ſpoken of the vnbeleeuers alſo, and ſuch as be notoriouſly wicked? *Athanaſius.* *Eſay 66.* *Ioel. 2.* *Pſal. 145. 14.* *Epheſ. 4.* *2. Cor. 5.* *Matth. 26.*

Of the vniuerſalitie of the vngodly the ſacred Scriptures ſpeake in like maner, as Philip. 2. *All ſeeke their owne.* Ioh. 3. *No man receiueth his teſtimonie.* If no man, to what purpoſe came he from heauen? Therefore none of a certaine ſort, becauſe there is a certain people prepared for the wrath of God, to be damned with the deuils: none of this ſort receiueth the teſtimonie of Chriſt, ſaith *Auguſt. Tract. 14.* Many other examples the author of the calling of the Gentiles bringeth. By all which is plainly ſhewed, that *All men* are very often in the Scriptures named for a part of men: the diſcerning of whom notwithſtanding, the Scripture ſoone openeth, that the vnderſtanding of the reader may be caried from the generall terme vnto that part which is to be vnderſtood. Herevpon Logicians giue a rule of reſtrayning an vniuerſall note or ſigne vnto the ſubiect matter, according to the rule: *Talia ſunt predicata, qualia permittuntur eſſe à ſuis ſubiectis:* that is, *Such are the things that are vttered, as they are permitted to be by their ſubiect matter.* Which precept hath not onelie place in this caſe of elect and reprobates, beleeuers and vnbeleeuers, but alſo elſewhere very often, as when it is ſayd: *All things are pure to the pure: All things are lawfull for me, &c.* *All*, taken for all the wicked only. A rule in Logike.

CHAP.

CHAP. XIII.

Some other waies of the vniuerſalitie of redemption.

All that are redeemed, are redeemed by Chriſt.

MOreouer we affirme, that by the vſe of the Scripture and godly antiquitie, it is rightly ſayd, *that Chriſt died for all*, and that all are redeemed and ſaued by his death: by a fit diſtribution (as they ſay) that is, ſo farre forth as all, who are redeemed and ſaued, haue redemption and ſalua tion in none other but in Chriſt by his blood. *For all redemption* (as Cyrill ſpeaketh) *is in Chriſt, and through him commeth euery good gift.* In this ſenſe thoſe ſayings of the Apoſtle: *All are quickened and iuſtified in Chriſt*, Auguſtine euery where expoundeth, as we ſhall ſee at large hereafter: *Becauſe* (ſaith he) *as all men who die, die not but in Adā ſo all men, who are quickened, ſhall be quickened in none other but in Chriſt.* And in this very kinde of ſpeech the ſame man, *de pec. merit. & remiſſ. lib. 1. cap. 25.* expoundeth that ſaying in Iohn, chap. 1. *He inlightneth euery man that commeth into the world.* Therefore (ſaith he) is this ſpoken, becauſe no man is inlightened, but by that light of the truth. I know that Theophilact and ſome other referre that ſaying to the light of reaſon, as of the inward eye: of which expoſition alſo Auguſtine maketh mention. But this is enough for vs (ſeeing the other way alſo the words of the Euangeliſt may be well taken) to haue ſhewed the vſe of this maner of ſpeaking. We haue a more manifeſt example, 1. Cor. 12. *He worketh all in all.* Where we haue neede of a double reſtraint: *All*, that is, he worketh all powers & gifts whatſoeuer in whomſoeuer. For hee giueth all to no man, much leſſe all to all men: but whatſoeuer grace or ſpirituall power is in any whomſoeuer, is from him. *Philip. in paruis logical.* bringeth an example out of the 1. of Iohn: *Of his fulnes all we haue receiued*: and he warneth, that it bee taken excluſiuely: for the vniuerſall ſigne is drawne to a certaine kinde, and there is ſignified the ſhutting out of others. As many of vs as haue receiued grace, all of vs haue receiued it from

Cyr. de lap. hominis.

1. Cor. 15.
Rom. 5.
Epiſt. 28.

from Christ alone. As if we should say of [a] one schoolemaster in a citie, This man teacheth all here letters: or of some one [b] midwife in a citie: She receiueth all: or as wee may say, [c] All enter into the house by one gate. There all and such like are well spoken: yet we may not vnderstand all men, but such as learne letters, and such as bee borne in that citie, or els enter into the same house. In like maner Christ iustifieth all men, as farre forth as none is iustified but by him. And this Augustine diligently vrgeth against the Pelagians, who thought that not all, but many are deliuered by Christ: for they would haue some to be saued also without Christ, by nature, and freewill and the law, whether naturall, or giuen by Moses, although in the meane while they would confesse that the way of saluation by Christ is more readie and commodious.

[a] Augustines similitudes *de nat. & grat. cap. 41.*
[b] *De pec. mer. lib. 1. 28.*
[c] *Contr. Iuli. lib. 6. cap. 12.* Christ iustifieth all, in what sense.
Ad Bonif. lib. 1. cap. 7. & alibi.

According to this sense Hilarie also writeth *Comment. in Matth. Canon. 7. All the saluation of the Gentiles is of faith, and the life of all is in the precepts of the Lord.* But Ambrose somewhat more cleerely *lib. 9. Epist. 71.* saith: *The Lord Iesus comming, hath pardoned all men their sinne, which no man could auoide, and hath taken away the sinne of the whole world, as Iohn testifieth. Therefore let no man reioyce in workes, because none shall be iustified by his deedes: but he that is iust, hath a free gift because after washing he is iustified. Therefore it is faith* (saith he) *which deliuereth through the blood of Christ Iesus.* He saith expressely that Christ hath pardoned all their sinne: but expounding himselfe, he meaneth not that al and euery one in very deed are deliuered by Christs blood, without respect of faith or infidelitie, (for he doth manifestly restraine the proprietie of redemption vnto the beleeuers) but this he meaneth, that they who are deliuered from sinne, are deliuered by the free gift of Christ, and not by their workes.

Hilarie.
Ambrose.

Of the later new writers Wolfgangus Musculus in his common places expoundeth it in this very sense, that the redemption of Iesu Christ is well called vniuersall, because no man is, nor can be redeemed without it; because there is saluation.

Musculus.

Act.4. nation in none other, nor any other name vnder heauen gi-
uen to men, whereby wee may be ſaued. The ſame man al-
leadgeth this reaſon alſo of vniuerſall redemption, to wit, be-
cauſe it is prepared for all, and all are called vnto it, that is, as
he himſelfe *in ſolo de remiſſ. peccatorum quaſt.2.* expoundeth:
becauſe, albeit the grace of redemption doth not happen to
all, yet it is preached to all, and ſet forth, and all are indiffe-
rently inuited vnto it: as in the Goſpell the royall mariage
Matth.22. was prepared for all, and all were bidden, although not all a-
like, were made partakers of the mariage: becauſe the ma-
riage was in deede made readie for all, but they which were
called were not worthie: *for many are called, but few choſen.*
As touching therefore externall vocation, Chriſt with all his
benefits is ſet forth vnto all, with this annexed thereto, that all
Mark.16. beleeue in him: and as the Lord commanded, the Goſpell is
preached to euery creature, and repentance and remiſſion of
Luk.24. ſinnes is preached in his name among all nations, that who-
Ioh.3. ſoeuer beleeueth in the Sonne, ſhould not periſh, but haue
euerlaſting life. By this precept there is no difference made
De vocat. gent. of any nations, or any men. Vnto all men is the Goſpell of the
lib 2.cap.1. croſſe of Chriſt ſent, who hath excepted no man, hath ſepa-
rated no man becauſe of his ſtocke or condition, ſaying:
Preach the Goſpell to euery creature: he that beleeueth and
is baptized, ſhall be ſaued: but he that beleeueth not, ſhall be
damned. Hereupon the Lord in the Goſpell cryeth: *Come*
Matth.11. *vnto me all ye that are wearie, and I wil refreſh you.* In which
words one thing is commanded, and another thing is promi-
ſed. Let vs doe what hee commandeth, let vs goe all to the
Lord, and follow him, ſo we ſhall haue what he hath promi-
ſed. For he caſteth not foorth, but receiueth and refreſheth
ſuch as come vnto him. In the meane while who ſhal come,
and who ſhall not come, he doth know of whom the Sonne
Ioh.6.44. witneſſeth: *No man commeth vnto me, except the father draw*
him, as it is written in the Prophets: They ſhall be all taught
of God. Whoſoeuer therfore hath heard of the father, and hath
learned, commeth vnto me. For men (as Auguſtine diſcuſſeth
that place) preach outwardly, and beate into the eares the
ſound

ſound of words, and ſo men doe heare of men. But that they vnderſtand, it is giuen inwardly, it ſhineth inwardly, it is reuealed inwardly by him who giueth increaſe. *Aug. tract. 26. in Ioh. & pluribus tract. 3. in 1. Ioh.* And Proſper *lib. 2. cap. 9. de vocat. gent.* ſaith: *They who come, are directed by the helpe of God: they who come not, reſiſt through their owne obſtinacie.*

Laſtly, learned interpreters do admoniſh, and the examples of phraſes in the Scriptures confirme, that the particle *All*, often times ought to bee expounded not for a thing ſimplie vniuerſall, but indefinite: ſo that *All* doth note whatſoeuer, and rather *All kinds or ſorts*, then *all particulars of euerie kinde*. So Auguſtine *tract 53 in Ioh* expounding that ſaying: *I will draw all vnto me, when I am exalted: By all* (ſaith he) *all the predeſtinate vnto ſaluation, may be rightly vnderſtood, of all whom nothing ſhall periſh. Or certainly* (ſaith he) *all, that is, all kinds of men, whether in all tongues, or in all ages, or in all degrees of men, and whatſoeuer other thing can be ſpoken according to the innumerable differences, whereby (excepting onely ſinnes) men doe differ among themſelues: from the higheſt vnto the loweſt, from the king vnto the beggar, I will draw all vnto me.* This maner of ſpeech he at large teacheth *Enchir. ad Laurent. cap. 103.* and *de Correp. & gratia cap. 14.* In both places hee bringeth this: *Ye tithe mint and rew, and all herbes.* For (ſaith he) the Phariſees did not tithe all ſtrange herbes of all ſtrangers through all lands: but by *all herbes*, wee muſt vnderſtand all kind of herbes. And many places agreeable to this kinde of ſpeech doe meete vs in the Scriptures: as that Chriſt and his Apoſtles healed *all ſickneſs* and diſeaſe in the people: and *all that were poſſeſſed with the deuill*. And that *all foure footed beaſts and creeping things were ſhewed to Peter in the ſheete that was let downe from heauen*. And that Paul ſhewed to the Epheſians *all the counſell of God*: That he taught *all the Iewes* euery where not to circumciſe their ſonnes: and which is more, that he hath made cleere to *all men &c.* and that wee are commanded to ſhew all gentlenes to *all men*, that is, to whomſoeuer. Infinite ſuch

All, taken for all ſorts or kinds.

Luk. 11.42.

Matth. 4.23. and 10.1.

Act. 10.38.

Act. 10.12.

Act. 20.27. and 21.2.

Epheſ. 3.9.

Tit. 3.2.

ſuch like places there be, which euery where meet them that ſearch the holie Scriptures. What is more harſh and inconuenient, then for a man to vrge preciſely the vniuerſall particle in ſuch places? And that no man ſhould marueile at this our ſpeech, let a man weigh theſe kind of ſpeeches alſo: *All Iudea went out to Iohn Baptiſt, and all were baptized in Iordan.* *Ye ſhall be hated of all men for my name. All that ſhall kill you, ſhall thinke they ſerue God. All in Aſia are turned from Paul.* Here the meaning is not, that all the Iewes none excepted came to Iohn, and were baptized of him: but many euerie where out of all Iewrie. And vnles the ſame figure *Synecdoche* be applied to other ſayings, monſtrous and ſtrange interpretations will ariſe. Thoſe we ſhall auoide by obſeruing the maner of the Scripture, whereof *Auguſt. epiſt.* 59. ſaith: *It is the maner of the Scripture to ſpeake ſo of a part, as of the whole: which cuſtome of diuine Scripture ſperſed vſuallie throughout all the bodie of the doctrine of it, whoſoeuer ſhall diligently marke, ſhall plainly vnderſtand many things, which ſeeme to be contrarie one to another.*

Mark.1.
Matth.10.
Ioh.16.
2.Tim.1.

What ſhould be then the cauſe, that a man ſhould not according to the vſuall cuſtome of the Scriptures, here alſo expound the vniuerſall note (*All*) after the like maner? to wit, *that Chriſt died for all*, that is, (ſpeaking of the efficacie of redemption) *for whomſoeuer?* that rightly and without any hainous offence it bee referred, not ſo well to euery one, as vnto all ſorts of men, of whom without doubt the vniuerſalitie of the elect doth conſiſt. But of the whole matter by ſetting downe a new principle, it ſeemeth we muſt more diligently intreate.

THE

THE SECOND BOOKE OF CHRISTIAN REDEMPTION, CONSISTING IN CONFVTATION.

CHAP. I.

A tranſition vnto the examination of the arguments of the Aduerſarie, and the diſtribution of them into certaine rankes or orders.

THoſe things being briefelie laied open, which we thought good firſt to handle touching the ſumme of the controuerſie: let vs now goe to examine the arguments particularly, whereupon the Aduerſarie reſteth for the defence of his opinion: afterward alſo we will confirme our opinion by fit teſtimonies and reaſons of the ſacred Scriptures.

Therefore that Chriſt dyed for all Adams poſteritie, not one at all excepted of the whole vniuerſalitie of mankinde, and ſo truely, that he hath ſatisfied for the ſinnes of all efficiently (as they ſay) and not ſufficiently onely, and that all, whether they doe beleeue or not beleeue, or neuer will beleeue, are equallie by the death of Chriſt from ſinne and damnation redeemed, reſtored into the boſome of grace, iuſtified, quickened, and laſtly ſaued, they indeuour to proue and conuince by a threefold order or ranke of reaſons.

The firſt order containeth thoſe reaſons, wherein vniuerſalitie is expreſſelie ſet downe. 1

The

2 The second produceth such arguments, as speake expresselie of reprobates, and testifieth (if we beleeue them) that Christ died no lesse effectuallie for them, then for Peter, Paul, and euery Saint.

3 The third ranke hath wonderfull (as they say) absurdities, which they would make to follow of the contrarie opinion.

The Champion of this conflict trusting to this triple ranke, dealeth no more modestlie, nor lesse boasteth himselfe, and singeth the triumph before the victorie, then euen that fierce Goliath, arrogant and stout by reason of his sworde, speare and shield: or that proud Sanherib, or glorious Benhadad trusting in their horses and chariots to the reproach of Israel. For he boasteth boldly, that all attempt is in vaine of ouerthrowing those rankes, vnles first they that assaie it, doe accuse and conuince the scripture of falsehoode. But oh sirrha of good fellowship, *sing not your triumph before the victorie: and as it is set downe in the sacred Scriptures: Let not him, that putteth on his armor, boast, as he that putteth it off, as we learne that Ahab long agoe wisely answered Benhadad. The Scripture with vs is of vndoubted credit, and constant authoritie. But the question is not of the trueth of the Scriptures, which who so beleeueth not, is a Pagan and no Christian: but of the trueth of mans opinion, which too boldly truely thou doest defend vnder pretence of Gods word, as we shall see. Wherefore we nothing regarde as well thine armies as thy triumphs.

1.Sam.17. 2.Paral.32. 1.Reg.20.

Comp. thes.14.

μὴ πρὸ νίκης ἐγκώμιον.

1.Reg.20.11.

CHAP. II.

VNTO THE ARGVMENTS OF THE FIRST ORDER.

A generall answer to testimonies of the death of Christ for all.

THe first order or ranke, (as farre as I obserue) consisteth in a fourefold kinde of testimonies, as a foureparted rescuing

cuing armie of ſouldiers: for the places of Scripture of the olde and new Teſtament are brought, wherein either Chriſt is ſaid to die for all; or the fruite of his death ſeemeth to be extended to all without exception: or mention of the world is made in the matter of ſaluation: or laſtlie the goſpell is ſaid to appertaine vnto all. Of all theſe we will ſpeake in order. 1 2 3 4

Firſt of all, as touching the teſtimonies of the death of Chriſt for all, we graunt alſo after a ſort, that Chriſt ſuffered and died for all men, as many as haue been, are, and ſhall be. What then? Shall it thereof follow, that all and euery one, whether they beleeue, or not beleeue, are in very deede reconciled, iuſtified, quickened, renewed, ſaued, and that all iudgement and wrath of God is truely and properlie taken away in all men, and that all together are ſet free from all ſinne and condemnation vndoubtedly, and receiued as ſonnes into the fauour and boſome of God? This thing this ſtout defender maintaineth in theſe very words in his *Theſes*: but we denie, and vtterly denie theſe conſequences. For ỹ they may be admitted, this of neceſſitie muſt be the Maior of the Syllogiſme:

For whomſoeuer Chriſt ſuffered and dyed, they vndoubtedly are freed from all ſinne and condemnation, and are in deede made partakers of ſaluation, reconciliation, iuſtification, regeneration and other benefits purchaſed by Chriſts death, without any reſpect of faith and vnbeliefe. The opinion of the aduerſarie drawne into a ſyllogiſme.

The aſſumption followeth: Chriſt is dead for all, Therefore, &c.

But the Maior taken ſo abſolutely is moſt falſe, and full of reproach euery way againſt all the trueth of Chriſtian religion, and the very paſſion and death of the ſonne of God. But it is true conditionally, that they for whom he died be partakers of the rehearſed benefits, if they beleeue in Chriſt and obey him. For it is impoſſible, that a man ſhould pleaſe God, who is without faith. And Chriſt plainely maketh ſuch a difference: *As Moſes lift vp the ſerpent in the wildernes, ſo muſt the ſonne of man be lift vp, that euery one that beleeueth, ſhould haue euerlaſting life.* And ſtraight waies: *So God loued* Anſwere. *Heb.* 11. *Ioh.* 3.

ued the world, that he hath giuen his only begotten ſonne, that whoſoeuer beleeueth in him ſhould not periſh, but haue eternal life. Againe in the ſame place: *For God ſent not his ſonne into the world to condemne the world, but that the world by him might be ſaued: He that beleeueth, is not condemned: but he that beleeueth not, is condemned alreadie.* And about the end of the chapter Iohn Baptiſt ſaith: *He that beleeueth in the Sonne hath life: but he that beleeueth not in the Sonne, ſhall not ſee life, but the wrath of God abideth on him.* Neither doth Paul acknowledge any to be iuſtified by the redemption of Chriſt, but ſuch as beleeue. *All* (ſaith he) *haue ſinned, and are depriued of the glorie of God, and are iuſtified freely by his grace, through the redemption that is in Chriſt Ieſu, who God hath ſet forth to be a propitiation through faith in his blood.*

Rom. 3.

Theoph. This anſwere vſeth Theophilact vpon Heb. 2. whom Anſelmus there ſeemeth to follow. His words are theſe: *He taſted death not for the faithfull only, but for the whole world. For although all are not ſaued in very deed, yet he* [a] *wrought that which was his part to do.* See how it doth not follow, that, if Chriſt died for all, all are ſtraightway ſaued, which is the diuinitie of Huberus, *theſ.* 270. Vpon the 9. chapter to the Hebr. the ſame interpreter hath left it thus written: *He hath taken away the ſinnes of many. Why ſaid he of many, and not of all? Becauſe all mortall men haue not beleeued. The death of Chriſt ſurely was equiualent to the perdition of all, that is, was of value ſufficient that all ſhould not periſh, and it was paied for the ſaluation of all, and* [*] *as much as lay in him he died for all: yet he tooke not away the ſinnes of all; becauſe they that reſiſt him, make the death of Chriſt altogether vnprofitable vnto themſelues.* Theſe things he.

[a] *Peregit quod ſuâ intererat.*

[*] *Quantum in eo fuit.*

Stapulenſis. The foreſaid anſwere Stapulenſis (an interpreter among the late writers not to bee deſpiſed) confirmeth, vpon the 2. chapter to the Hebr. in theſe words: *Chriſt truly ſuffered for all men, and his death is of value for the redemption of all: but then his death hath freed vs from the feare of death, and from the feare of bondage hath reſtored vs into the libertie of life, when wee follow him willingly.* And vpon the 10. chapter he writeth:

writeth: that by the oblation of Christ there is a most full satisfaction for all the sinnes of the world, which haue been, are, and shall be: but their sins are remitted, who comming vnto Christ doe aske grace, which he vouchsafed to obtaine of the father for them: but their sins are not pardoned, who refuse his grace, and contemne the vniuersal fountaine of the washing away of sinnes, not knowing, or being vnwilling to purge themselues in him.

And Brentius doth so declare it, *Catechis. artic. de remiss. peccat. We are iustified* (saith he) *by the meere mercie of God, only for the redemption, wherwith Christ hath redeemed mankind from sinnes, and for that reconciliation which he hath obtained, and not for any merit of man. But this benefit of God we receiue not but through faith by the preaching of the Gospell. For albeit Christ hath redeemed mankinde from sinnes and reconciled with God, yet this benefit had nothing profited mankinde, if it were not preached vnto them by the Gospell. And the Gospell requireth faith, and is to be receiued by faith. He that beleeueth not shall be condemned; and he that beleeueth shall be saued. Wherefore remission of sins purchased by Christ, and preached in the Gospell, is receiued of vs, and applied vnto vs no otherwise then by faith.* Hereunto the assertion is contrarie, that all haue receiued reconciliation and saluation, whether they beleeue or not beleeue. *Brentius.* *Huber. thes. 19.*

CHAP. III.

Peculiar answers vnto those sayings of the Scripture, which affirme that Christ died for all.

THe former generall answere is plaine and sound, and may suffice alone: yet we think good particularly to examine the sayings of the holie Scriptures touching the death of Christ for all.

The first place then let this be in this order, 1. Tim. 2. 4, 5, 6. *God will that all should be saued, and come to the knowledge of the truth: for there is one God, and one Mediatour of God and* The first place 1. *Tim.* 2.

men, the man Christ Iesus, who hath giuen himselfe a raunsome for all. Here they first vrge the words, that God will that all be saued: whereof they will haue gathered, that therefore once all men, none excepted, are in deede saued by the redemption of Christ, without any respect of faith, or vnbeliefe, although many afterward lose againe, through vnbeleefe, saluation that was obtained. But the Apostle entreateth of that saluation which is by faith, as Theophilact well expoundeth, and the matter it selfe sheweth: and not of a certaine vniuersall saluation of beleeuers and vnbeleeuers. Further, the Apostle knitteth saluation and the knowledge of the truth together, as things most neerely ioyned between themselues. *He will* (saith he) *that all men be saued, and come to the knowledge of the truth.* After the like maner therfore let them inferre, that all men also, none excepted, come to the knowledge of the truth, that is, to faith, and by consequence to eternall life, which consisteth in the knowledge of God and Christ. Thus the argument is fully answered.

Yet as touching the minde of Paul, the place needeth interpretation, as Ambrose also admonisheth. For if God (who verily is Almightie, and doth whatsoeuer he will, in heauen and earth) will haue all men to be saued, and to come to the knowledge of the truth, why is not his will fulfilled? Neither say, as the Pelagians vsed to except, (as Augustine witnesseth) that therefore this will of God is not fulfilled, because men will not. For no free will doth withstand God being willing to saue, as he teacheth *de correp. & grat. cap.* 14. for so to will or not to will, is in the power of the willer or niller, that it hindereth not Gods will, nor ouercommeth his power. For he himselfe doth the things that he willeth, concerning those men who doe not his will: seeing euen of the very willes of men, he doth what he will. Therefore many waies surely that Apostolicall and diuine sentence may rightly be vnderstood, that the very beginning of our faith shake not, wherein wee professe that wee beleeue in God the father almightie. Of which waies we will recite one or two.

First, albeit none but the elect come to saluation, and that effectually

effectually called by the holy Ghost, by that vocation which is according to the purpose of God: yet God by his word calleth al to beleeue, and to conuert, that they may be saued, and not iudge themselues vnworthie of the kingdome of God. For this is that good, acceptable, and perfect will of God, that all heare the Sonne, repent, and beleeue the Gospel vnto saluation As also Ezechiel testifieth, chap. 18. *Why will ye die O house of Israel? Turne from all your iniquities, because I will not the death of a sinner: Turne, and ye shall liue.* And chap. 33. *As I liue, saith the Lord, I will not the death of the wicked, but that he turne from his way and liue.* For God reioyceth not in the destruction of such as perish, neither approueth an vnfaithfull and vnrepentant heart: but (as Paul testifieth) warneth all men to repent. But why this gift of grace, to wit, conuersion, (without which none can be saued) is not bestowed vpon all by him, who would haue all to bee saued, it must be referred to the hidden iudgements of Gods iustice. For who hath knowne the minde of the Lord? or who first gaue to him, that he should recompence him? This exposition Luther alloweth *de seruo arbit.* handling the place of Ezech. chap. 18. *In that saying* (saith he) *I will not the death of a sinner, we see no other thing handled, then that the grace of God is preached and offered in the world, which they only receiue, in whom the law hath already wrought his dutie, that is, the knowledge of sinne. The rest contemne mercie promised in that saying. But why some are touched by the law, and others are not touched, so that they receiue, these refuse grace offered, it is another question, and is not handled here by Ezechiel, who speaketh of the preached and offered mercie of God, and not of that hidden and reuerend will of God, ordaining in his counsell, whom and what maner of men he will haue to bee capable and partakers of the mercie preached and offered. Which will is not to be sought after, but with reuerence to be honoured, as the secret of Gods maiestie, reserued to himselfe alone, and forbidden vs. And anone after: God doth many things which he doth not shew vnto vs by his word: and he willeth many things also, which in his word he sheweth not that he willeth. So he*

The first exposition of 1. *Tim.* 2. 4.

Ezec. 18. & 33

Wisd. 1.

Act. 17.

Luther.

will not the death of a ſinner, to wit, in his word: but he willeth it by that his vnſearchable will. But we muſt reſpect his word, and leaue his vnſearchable will. Againe, comparing this preſent place of the Apoſtle with the place of the Prophet, hee addeth: *If thou ſpeake of God preached vnto vs, he will that all men ſhould be ſaued, while he commeth to all in the word of ſaluation, and it is the fault of our will which doth not admit him, as it is ſaid, Matth 23: How oft would I gather thy children, and thou wouldeſt not? But why the diuine maieſtie doth not take away this fault of our will or change it in all, ſeeing it is not in the power of man: or why he imputeth that vnto him, ſeeing man cannot want it, it is not lawfull to enquire, and though thou ſhouldeſt ſeeke after it, yet thou ſhalt neuer finde it.* Theſe things ſo largely I am not aſhamed to produce out of Luther, becauſe of our aduerſaries.

The ſecond expoſition of 1.*Tim* 2.4. *Auguſtine.*

Secondly, this may be the ſenſe, and ſo Auguſtine *Enchir. ad Laur. cap.* 103. expoundeth: *He will that all men be ſaued:* that is, all kinde of men, ſeuered by what differences ſoeuer, kings, priuate men, noble, high and low, learned, vnlearned, wiſe, fooliſh, rich, poore, males, females, children and infants, in all ages, in all profeſſions, and if there bee any other differences among men. And this expoſition agreeth throughly with the purpoſe of Paul. For thus he reaſoneth: *Whom God would haue to bee ſaued, for their ſaluation the Church ought to pray.* But God would haue all, that is, whomſoeuer to bee ſaued, without difference of nation, ſexe, age, order, and dignitie: Therefore for all, that is, whomſoeuer, euen for kings, and other kinds of men, faithfull and vnfaithfull the Church ought to pray. Thus rightly is that expounded, which he ſaith, that we muſt pray for all men. For if wee ſhould pray for all ſimply, and without exception of any one, in vaine had Iohn ſaid, *There is a ſinne to death, I ſay not for that that thou ſhouldeſt pray.* 1. Ioh. 5.

Auguſtine. Elſewhere Auguſtine expoundeth theſe words, *(he will that all be ſaued)* ſaying: *that all the predeſtinate may bee vnderſtood by them, becauſe all ſorts of men bee in them,* ſaith he, *de correp. & grat. cap.* 14. But of thoſe words enough: which

which if the aduerſaries continue to abuſe, let them alſo call to minde the expoſition of Heerbrandus, *Diſput. de prædeſt. th. 93.* and of Bidenbacchius and Oſiander, *Reſponſ. ad aſſertiones Ieſuitarum Dilingenſium*: where they alſo allow the receiued diſtinction of the Schoolemen of the double will of God, which their Schmidlinus afterward endeuoured to confute: and they interprete the words of Paul with Auguſtine, to wit, that he ſpeaketh not of euery perſon of men, but of all the orders of men: or, not of euery ſingular one of all ſorts, but of the ſorts of euery one. Further, that which is another reaſon of the aduerſaries out of that place of the Apoſtle, they captiouſly catch at, in that he ſaith: *one Mediatour of God and men*: that is, all men whomſoeuer that come from Adam, ſay they: becauſe alſo by the name of God, is vnderſtood whatſoeuer is in God. But this is a meere ſhift. Paul ſpeaketh indefinitly, that Chriſt is the Mediatour of God and men: he addeth not *all*: and if he had added it, the ſame reſtraint ſhould take place, wherof was ſpoken before. For it is the part of a Mediatour, (as Ambroſe obſerueth in his expoſition vpon the 1. of Timothie) to bee an vmpire betweene him who hath ſinned, and him againſt whom the ſin is committed, that this party may pardon, and that man may hereafter abide in the faith of God: which thing certainly Chriſt did not take vpon him for the reprobate world, for whom he vouchſafed no not ſo much as to pray vnto the father, Ioh. 17. Of which place alſo Cyrill diſcourſing, plainly teſtifieth, that Chriſt is the Mediatour and high Prieſt not of the world but of his owne, and that vnto them alone is attributed rightly the benefit of the Mediatour.

Heerbrand. *Bidenbac.* *Oſiander.* *Ambroſe.* *Cyril. in Ioh. lib. 11. cap. 19.*

But ſee the mans wit. By the word (*God*) is vnderſtoode doubtles whatſoeuer is in God: therefore alſo by *men*, ought to be meant whatſoeuer is borne of Adam. I denie the conſequence: they bee onely looſe broomes, and cords made of ſand, hanging no more together, then if I ſhould ſay: God hath made a couenant with man of grace and eternall life: therfore as by the word (*God*) is meant whatſoeuer belongeth to God, therfore by *men* alſo ought to be meant all men that

Huber. theſ. 3.

be,or shall be euery where,& so al shall be eternally saued.By this kinde of reasoning, or rather trifling,many things most absurd may be gathered. Betweene God and the seede of Abraham there was a couenant of Circumcision. Now if a man vnderstood it of whatsoeuer seede Abraham should haue,because by the word *God*, may bee meant whatsoeuer belongeth to God,as well women as men should haue been circumcised in Israel. What is more foolish? But what shall we say to that which followeth, *Who gaue himselfe a ransome for all?* The answere is plaine by the things that haue been spoken before. For he truly gaue himselfe a price of redemption sufficient for all,none excepted at all of the whole vniuersalitie of men: but because the vnbeleeuers do not applie redemption to themselues,the wrath of God abideth on them. Also,he gaue himself the price of reconciliation for all that belong to the vniuersalitie of the elect,and to his owne bodie. Again, for al indefinitly,that is,for whomsoeuer Iewes and Gentiles, high and low, masters and seruants, as it hath been often already said. Vnto which opinion also Theophilact inclineth.

1.*Tim*.2.

Note how Christ may be said to giue himselfe a price for all.

The 2.place of the aduersarie examined,out of 2.*Cor*.5.15. 16.17.

Another place is 2.Cor.5.15. *If one died for all, surely all are dead: and he died for all,that they which liue,should hereafter not liue to themselues, but to him who died for them and rose againe. Therefore wee hereafter know no man after the flesh. If wee haue knowne Christ after the flesh, yet now know we him so no more. Therefore if any man be in Christ,let him be a new creature. Old things are passed,behold all things are become new.* Here it is twise said, that Christ died for all. Well? who denieth it? we say so too: but the doubt is of the sense. Our aduersarie saith, that Christ effectually died for all,so that the heauenly father in very deede hath receiued into grace all mankinde,and euery one is passed from death to life,from sinne to righteousnes,from oldnes to newnes: but Paul saith not so: nay he manifestly impugneth the words of Paul. For in the words following, he defineth reconciliation by this,that God doth not impute sinnes, and, that wee be made the righteousnes of God in Christ. And this is done

by

by faith. For, that ſinnes bee not imputed, and that faith is imputed for righteouſnes, Paul vſeth for one and the ſame thing, neither will he haue any other righteouſnes of God to be meant, but that which is by the faith of Ieſu Chriſt in all, and vpon all that beleeue, and not vpon all ſimplie, whether they beleeue or not. *Rom.4.5 &c.* *Rom.3.22.*

What meaneth that ſaying of the miniſters of reconciliation in this very chapter, doth it not euince the ſame thing? *We being embaſſadors in the name of Chriſt, doe pray you in his ſteede, that ye would be reconciled to God.* Which what other thing is it, then, repent and turne ye, that your ſinnes may be done away, and ſo ye ſhall in deede be partakers of the purchaſed reconciliation? Further, it is new and vnheard of, that euery man is made a new creature through Chriſt: ſeeing the Apoſtle writeth ſo expreſſelie, *If any man be in Chriſt*, (that is, hath admitted the faith of Chriſt, and beleeueth in him, as Hierome, Theophylacte, and other ancient writers obſerue) *he is a new creature.* And Auguſtine ſaith: *Therefore euery new creature*, that is, *the renewed people by faith in Chriſt, hath now cauſe to hope in him.* Therefore ſuch as are, and remaine without Chriſt, neither are, nor euer were new creatures: and whereas Paul ſaith, *We know no man henceforth after the fleſh:* the meaning is not, that euery one is renewed by the benefit of Chriſt, as the aduerſarie wreſteth the ſaying: but this he meaneth, that all not regenerate be to him, as though they were not yet borne, that he reſpecteth or praiſeth no carnall thing in any man, but approueth him, who is made a new creature by the faith of Chriſt, that he may liue henceforth to him, and not to the world. Auguſtine and Theophylacte reſtraine that word (*no man*) to the beleeuers, in ſenſe ſomewhat diuerſe from that we now ſpake of. Hereof it is manifeſt, that the opinion of the vniuerſall redemption and renewing of all, beleeuers and vnbeleeuers, is cleane contrary to the words of the Apoſtle. *Act* 3.29. *Huber.theſ.*90. *Contr.fauſt. lib.*11.*cap.*8.

Goe to then, thou wilt ſay; How ſaith hee that Chriſt died for all? I anſwer, becauſe the benefit of Chriſt is ſufficient of it ſelfe to ſaue all, although it haue effect in thoſe onely, who

cleaue

cleaue vnto Christ as members vnto the head by the holy
August. Ghost. Augustine in the place before cited, and Theophylact
Theophylact. in his comment. respecting efficiencie, restraine the generall
terme according to the custome of the scripture vnto the
faithfull, for euen they alone are dead to sinne, and liue to
Christ, who died and rose for them. And Augustine bringeth
the place, Ephes. 2. Confirming this opinion, where the Apo-
stle saith: *When we were dead because of sinnes, he hath quicke-
ned vs together with Christ, by whose grace ye are saued, and
hath raised vs, and placed vs together in heauen, that he might
shew in the ages to come, the exceeding riches of his grace to-
wards vs: for ye are saued by grace thorow faith, and ye are
the worke of God created in Christ Iesu vnto good workes.*

The 3. place. Thirdly, the place Rom. 8. is obiected: *If God be for vs,*
Rom. 8. 31, 32. *who can be against vs? Who spared not his owne sonne, but gaue
him for vs all, &c.* But here nothing is proued concerning the
generalitie of men simplie, but of the vniuersality of the faith-
full and elect, seeing the generall terme *All*, is restrained vn-
to such; as when the same Apostle writeth of Abraham, that
Rom. 4. he is the *father of vs all*, and of that high Ierusalem, that it is
Gal. 4. the *mother of vs all*, verilie he would not haue it vnderstoode
of all men, but of all the faithfull. The same restraint is here,
for vs all: and many things concurre, if we consider what go-
eth before, and what followeth, which most plainely con-
firme this opinion. Certainely these are the words of belee-
uers, and such as insult ouer the world, which they ouercome
by faith: *If God be for vs, who can be against vs?* How shall
hee not bestow vpon vs all things, who hath not spared his
owne sonne for vs? *Who shall separate vs from the loue of
Christ? In all things we are more then conquerors thorow him
that loued vs.* Againe, *Who shall lay any thing to the charge of*
August. *Gods elect? It is God, who iustifieth.* Hereupon Augustine *de
correp. & grat. cap. 7.* writeth, *that this is a saying concerning
the kingdome of the elect: If God be with vs, who can be a-
gainst vs?* and the rest that follow. But it is obiected, that
Paul speaketh to all, to whom he wrote his epistle, among
whom there were some not elected, but to be cut off with

the

the vnbeleeuers. That is likely to be true, but it is meete, and right according to the nature of charitie, that Paul ſhould iudge of all the ſonnes of the Church at Rome and elſewhere, (ſo long as the contrarie did not appeare) as of the beloued and elect of God, as he witneſſeth of himſelfe, Phil. 1.7 and 1. Theſſ. 1.4. The ſayings euen now cited are examples thereof, Gal. 4.26. Rom. 4.16. and 8.18.

Fourthly it is ſaid, Hebr. 2.8,9 &c. *Thou haſt put all things in ſubiection vnder his feete. And in that he put all things vnder him he omitted nothing that is not ſubiect vnto him. But now as yet we ſee not all things ſubiect vnto him, but we ſee Ieſus crowned with glorie and honour, who was made for a little while inferior to the Angels for the ſuffering of death, that by the benefit of God he might taſte of death for all. For it was meete that he, (for whom are all theſe things, and by whom are all things,) ſhould by bringing many ſonnes vnto glorie, conſecrate the prince of their ſaluation thorough afflictions. For both he that ſanctifieth, and they that are ſanctified, are all of one. For which cauſe he was not aſhamed to call them bretheren: ſaying, I will declare thy name vnto my bretheren: in the middeſt of the Church will I ſing praiſe vnto thee.* And againe, *I will truſt in him.* And againe, *Beholde I and the children, whom God hath giuen me. Becauſe therefore the children are partakers of fleſh and blood, he alſo was made partaker of the ſame, that by death he might abolish him who had the power of death, that is, the deuill, and might deliuer as many as thorough feare of death, were all their life ſubiect vnto bondage. For verely he tooke not vpon him the Angels, but the ſeede of Abraham.* Out of theſe words Huberus frameth certaine arguments, which let the reader iudge and weigh with me. Firſt thus he inferreth: *All things are ſubiect vnto Chriſt without exception, therefore alſo the reprobates, and by conſequence they ought alſo to belong to the communion of ſaluation, and the kingdome of grace.*

The 4. place of the aduerſary. *Hebr. 2.8. to 17.*

Theſ. 1 68.

1:

I anſwer, that all things are ſubiect vnto Chriſt, but not vnto the communion of Saluation: otherwiſe the diuell alſo with his Angels, ſinne, death and hell it ſelfe ſhould be receiued

1. Cor. 15. 6. 26. & 55.

ued vnto the fellowſhip of ſaluation and grace, according to the minde of this diſputer. But all things are ſubiect vnto him, becauſe he hath rule ouer all, is Lord of all whether they be beleeuers or vnbeleeuers; of theſe to death, of the other to life, as Faber Stapulenſis hath well written vpon this place. To that that he writeth, that the reprobates are ſubiect vnto Chriſt, as their Sauiour, that is, that they might bee ſaued, wee will then conſent, when he hath taught, that al things are ſubiect vnto Chriſt for ſaluation, euen ſheepe and oxen and the very deuils. Truly all things are ſubiect vnto Chriſt the Sauiour, but not as to a Sauiour to ſaue them, but as to him who hath receiued all power in heauen and earth.

Matth. 28.

2 Secondly, he vrgeth the words, *that he that ſanctifieth, and they that are ſanctified are ſaid to be all of one*, that is, partakers of one and the ſame nature: whereof he inferreth, that Chriſt ſuffered (vnderſtand alwaies effectually) for the whole nature of mankinde, and as many as are partakers of the ſame. But here there is no conſequence at all. And he boldly writeth, that this is ſo cleere, as nothing can bee more cleere. Trifles. For the Apoſtle ſaith not, that Chriſt ſanctifieth all who are partakers with him of the ſame humane nature: neither can this bee gathered of his words, vnles a man altogether vnskilfull of Logicke, ſhould think that that affirmatiue, *he that ſanctifieth and they that are ſanctified, are all of one, may ſimply bee conuerted.* More rightly the writer of the calling of the Gentiles, in the laſt booke, firſt chapter, ſaith: *Nature being euill and miſerable in all men before reconciliation, is not made righteous in all, and among ſuch as ſhould periſh there is a difference made in ſome part thereof, by him who came to ſeeke and ſaue that which was loſt.*

3 Thirdly, he thus reaſoneth: *Chriſt hath aboliſhed him, who had the power of death, the deuill. Ergo, by dying he hath pulled all and euery one out of his power.* I anſwere, that the deuill is deſtroyed by the death of Chriſt vnto the faithfull, vnto whom all the aſſault of Satan is in vaine and of none effect, vntill the God of peace doe at length vtterly tread him vnder their feete. But the wrath of God abideth vpon the vnbeleeuers,

Coloſſ. 1. 13.

Rom. 16. *Ioh.* 3.

uers, and consequently the power of Satan, who is as a certaine executioner of Gods wrath to punish. In the meane while we confesse with Leo, that the death of Christ is so rich in value, that if the vniuersalitie of captiues should beleeue in Christ, no bands of Satan could hold them. But thus the deuill shall not bee abolished, while his power remaineth ouer very many. I answer, that it is a fallacie *à dicto secundũ quid*, that is, *from a saying spoken in part*. For as we rightly say, that Christ doth abolish and take away sinnes, that is, the workes of the deuill, by iustifying and gouerning his owne (albeit in the meane while sinne ceaseth not to raigne in very many): so the deuill is worthily said to bee abolished by the death of Christ, although his power continueth towards the children of disobedience. Let other places be compared, wherein the Greeke word is extant, as 1. Corint. 1. 28. Romanes 6. 6. and 2. Tim. 1 10. Obiection. κατὰ μέρος. *Ephes.* 2. 2. 2. *Tim.* 2. 26.

4 Fourthly, they be the expresse words of the Apostle: *That Christ tasted death for all, that he might set them at libertie, as many as were all their life subiect vnto bondage*. To this we answere: if this saying be meant of the efficacie of Christs death, the vniuersall particle doth not comprehend all men and euery one: but all who are sanctified, as here and somewhat after the Apostle himselfe declareth. For when he had made mention of death which he tasted for all, straightwaies he annexeth a declaration of the sonnes of God, as it were painting out a certaine companie or armie of them, before whom (being to be brought from the kingdome of that hellish Pharao into the true land of promise, and the glorie of the heauenly kingdome) goeth cheerfully that first begotten sonne of God, the prince and author of their saluation, who died for them all and rose againe, and being crowned with glorie and honour, carieth before them his crosse as it were for a standard, and prepareth and fortifieth the way for thē. And a little after: *They that are sanctified*, (saith he) *and hee that sanctifieth, are all of one*. Where by those that are sanctified, he noteth such as are appointed to the saluation of their soules, and must be brought vnto glory, as he had said before.

In

In theſe ſurely the efficacie of Chriſts death is extant, and not in thoſe who are not ſanctified: as after alſo in the 10. chapter he ſaith, that Chriſt by one offering, hath made perfect for euer them that are ſanctified. And theſe bee they of whom Chriſt himſelfe ſpeaketh, Ioh. 17. *Father I ſanctifie*, that is, *offer my ſelf for thē, that they may be alſo ſanctified through the truth*: to wit, they who are giuen to the ſonne by the father, and are his people, as the Apoſtle alſo ſaith, verſ. 17. of this chapter to the Hebrewes: *Chriſt was in all things made like to his brethren, that he might be mercifull, and a faithfull high Prieſt in the things of GOD, to ſatisfie for the ſinnes of the people.*

And as for that which is mentioned of deliuerance from bondage and the horror of death by the death of Chriſt, wee may finde this effect alſo in the godly, who being armed a-
Ioh. 5. 24. gainſt corporall and ſpirituall death, with the death of Chriſt as with a remedie againſt all euill, haue paſſed from death to life. And ſo Brentius himſelfe in *Expli. Catech.* expreſſeth this ſaying, page 164. *Chriſt* (ſaith he) *hath aboliſhed death by his death: not, that we ſhould not die bodily, but that the bodily death ſhould not bee the deſtruction of him who beleeueth in Chriſt: for he is preſerued in death to eternall life.* Albeit as touching this later member, wee are to know, that the text may be indefinitly read, as the old tranſlation hath it, and after that Luther in the Dutch: *that he might deliuer them, who through feare of death were all their life ſubiect to bondage.* For the Grecians, as Stephanus in his Theſaurus warneth, doe take ὅσοι often for ὅτι, that is, as many, as for who. And thus much of this kinde of teſtimonies, which ſay, that Chriſt our Lord died for all, with the anſwers alſo added to the reaſons gathered out of the circumſtances of thoſe teſtimonies. Such places follow, wherein the fruite of Chriſts death and paſſion ſeemeth to be extended to all without exception.

CHAP.

CHAP. IIII.

HEre first the words of the Apostle are obiected comparing the fall of Adam and the redemption by Christ together, Rom. 5. 18. where among other things hee writeth, that *as by one offence guiltines came vpon all men to condemnation: so by one iustification the benefit of Christ redoundeth vnto all men to the iustification of life.* Both there is *all men*, and here also *all*: therefore as many as perished in Adam, are iustified by Christ. Neither is it any matter, say they, that it followeth straightway, *that many are made righteous by the obedience of one*: for by *many* is not vnderstood some onely, but all, because in like maner it is sayd, that in Adam many are made sinners. I answere: They do not plainly proue by this testimonie the thing that they would, though this were granted (as we with Augustine doe willingly graunt it) that those *many* ought to be taken for *all*. For the answere is twofold. First Augustine very often entreating of these words, constantly expoundeth that all are iustified in Christ, not that all are meant to bee iustified by Christ, who are borne sinners of Adam: but because all who are iustified, cannot otherwise bee iustified than by him, euen as all who die, doe die in Adam. *August. de nat. & grat. cap. 40. contra Iulianum lib. 6. cap. 12. De peccatorum meritis lib. 1. cap. 28. Epist. 57. In Enchir. cap. 51.*

Huber. thes. 48.

The first place of the aduersarie out of *Rom.* 5. 18. alleadged to proue that the fruite of Christs death belongs to all.

The answer twofold.

1

Augustine.

2

Further, in that hee saith, *all* and *all*, it appertaineth vnto the multitude of both parts: and so there is a iustification of all through Christ, to wit, of all those who belong vnto Christs posteritie by spirituall regeneration. This exposition Hierome approueth *in Comment.* and among the Schoolemen Thomas Aquinas *Expos. ad Romanos.* Whom if the disputers at Tubinge little regard, let them beware, least they reproue their friend and Colledge Heerbrand of a false exposition. For so he *Disput. de iustific. thes.* 148. expounding the antithesis of the first and second Adam, saith: *Both haue merited*

Hierome. Thomas Aq.

All taken not generally, but for the multitude of both sides, that is, of Adam and Christ.

merited something for their owne. Adam, sinne and death for such as are borne of him. Christ, righteousnes and life for those that beleeue in him. And the grace of Christ hath abounded aboue sinne, because Christ hath obtained for vs the forgiuenes not of one sin onely, but of all together, as the words of the Apostle testifie. These things he, godly and soundly. But it is most false, and farre from the minde of Paul, that, to whomsoeuer sinne is ascribed, to them also righteousnesse should be imputed by the Apostle. For the Apostle speaketh expressely not of any righteousnesse, which afterward againe may be made ineffectuall, and that such as haue obtained it, may neuertheless after bee damned for euer: but he entreateth of that righteousnes, which whosoeuer haue, shal raigne for euer. For he saith: *If by one offence death raigned through one, much more they, that receiue that exceeding grace and gift of righteousnes, shall raigne in life through one.* Whereupon also he calleth it *the iustification of life.* But not all as many as died in Adam, shall raigne in an heauenly life. *Ergo*, neither all simply do receiue the gift of righteousnes through Christ. This Hierome weighed, saying: *When he saith all are iustified, he speaketh not generally, but meaneth the multitude of each side. Otherwise if all men be found iustified in Christ, as in Adam they are condemned, there shall be none beside to be punished.*

Obiection.

But, thou wilt say, if more perished in Adam, than are saued in Christ, his grace shall be weaker than Adams sinne,

Answere.

which is against the Apostle in that comparison. I denie the consequence: because the greatnes and the power of grace aboue sinne, ought not to bee esteemed according to the multitude of those that are cõdemned in Adam, and of those that are iustified and glorified in Christ: for so grace should be equall onely and nothing at all stronger then sinne, yea euen if they should be made righteous in Christ, as many as are borne sinners in Adam. But now the grace of the Sauiour is infinitly mightier then the sin of the first man, and can doe so much more, as God can doe more then man. But in these things consisteth that largenes of grace aboue sinne.

Sinne

Sinne brought forth death: Grace, righteousnes and life: for it is easier to destroy and condemne innumerable, then to quicken and saue one: seeing no not all men gathered in one, could effect this, but the other, the offence of Adam onely, could bring to passe. 1 How grace aboundeth aboue sinne.

In Adam all of vs are wrapped vnto condemnation by one only offence: but Christ doth deliuer his not only from that one originall sinne, but also from all actuall sinnes. Neither is there any righteousnes beside Christ, as there bee some sinnes beside the sinne of Adam, saith *August. de peccat. merit. lib. 1. cap. 15.* And how mightie is this gift, which innumerable sinnes cannot withstand? And this the Apostle specially respecteth, commending the abundance of grace aboue sinne. For he saith: *Not as the offence, so is also the free gift of God: for guiltines entered in vpon one offence vnto condemnation, but the gift that God bestoweth, is giuen vpon many offences to iustification.* And after another maner declaring the abundance of grace, he straightway addeth: *For if by one offence death raigned through one, much more they, who receiue that exceeding grace & gift of righteousnes, shal raigne in life by one Iesus Christ.* As if he should say, if sinne be so effectuall to death, how much more grace to life, nay to a kingdome in an heauenly life? Which comparison truly is weakned, and grace is now ouercome of sinne, if it bee a certaine thing, that they also haue receiued that exceeding grace and gift of righteousnes, who shall be with the deuils for euer tormented. In these things therefore the largenes of the grace of Christ, and his dominion is properly seene, and not in the comparison according to number, of those who perish, and who are saued. 2 *Augustine.*

To these it may bee added, that it falleth out not through the penurie of redemption, or some insufficiencie of grace and obedience of Christ, that many are not saued, but through their owne vnbeleefe. For the effusion of that righteous blood (as before we related out of Leo) is so rich in price, that if the whole number of captiues would beleeue in Christ, no chaines of Sathan could hold them. 3

The 2.place of the aduersarie out of 1.Cor.15 21,22.

A like place is brought out of 1.Corin.15.21.22. *By man came death, and by man came the resurrection of the dead: because as in Adam all die, so in Christ all shall bee made aline.* Therefore *all, none excepted, are redeemed and once saued by the death of Christ.*

I answere, that this argument is easily dissolued, and hath not so much as a shew of truth: because Paul doth not speak of that quickening which is alreadie made in the crosse of Christ, but of that which shall be at the last day. And that quickening is meant, according to sound interpreters, either of the common resurrection of some to life, and of others to condemnation: or els (which is better liked of) of the blessednes and glorie of the godly. If the first sense be allowed, no argument can thence bee drawne for the vniuersall redemption and saluation of all men. If the later, it is certaine, that that quickening shall not bee of all men simply, but of all the elect onely. Augustine vnderstandeth quickening in that place in the later sense, and sheweth that therefore it is said both there *all* and here *all*, because as all who die, die not but in Adam, so all who shall be quickened, shall not be quickened but in Christ. Ambrose *in Comment.* referreth that word *all* vnto the vniuersalitie of the elect. *As death* (saith he) *held all who came of Adam, so also Christ purchased life for all, who bee of his bodie.* To whom also Hierome subscribeth in the exposition of this place. Yea this is apparantly the declaration of Paul himselfe, who when hee had said, that all shall be quickened in Christ, immediatly added these words: *but euery one in his owne order: the first fruits is Christ, then such as are Christs at his comming.* Therefore he speaketh of the quickening of all those that belong to Christ.

August. ep.28.

Ambrose.

The 3.place of the aduersarie *Ephes.1.10.*

A third place is alleadged out of the first chapter to the Ephesians, where it is read: *that it was the good purpose of the father to renew, or to restore all things in Christ, both which are in heauen and which are in earth.* Which very sentence Paul repeateth and more fully vrgeth to the Colos. chap.1.19.20. saying: *This was the good pleasure of the father, that in Christ all*

Colos.1.19,20.

all fulnes ſhould dwell, and that he might reconcile to himſelfe all things in heauen and earth, making peace by that blood of his croſſe. And the Apoſtle applying that generall doctrine to the Coloſſians, who had now admitted the faith of Chriſt, [illegible] further ſaith: *Therefore you being in times paſt ſtrangers and* Ver. 21. to 25. *enemies, hauing your mindes ſet on euill workes, hath he now reconciled in that bodie of his fleſh, through death, that he might preſent you holie and blameles and without fault before himſelfe: if ye continue grounded and rooted in faith, and be not moued from the hope of the Goſpell, (which ye haue heard) which hath been preached vnto euery creature vnder heauen: whereof I Paul am a miniſter, reioycing now of thoſe things which I ſuffer for you, and fulfilling likewiſe the remnants of the afflictions of Chriſt in my fleſh, for his bodie, which is the Church.* The aduerſarie vrgeth the generall note, *all things:* becauſe all things are reconciled and reſtored, that there is nothing at all omitted among men, which is not reconciled and reſtored by the death of Chriſt. But he cutteth his throate with his owne ſword. For if wee muſt ſticke to vniuerſalitie without any reſtraint, why doth he reſtraine the generall note to mankind alone, and expoundeth *all things*, that is, *all men?* Before thoſe words of the reconciliation of all, went that ſaying: *All things* which are in heauen and earth were made by Chriſt; and *all things* conſiſt in him; and that he was before *all things:* and hath the rule ouer *all things.* Why doth hee now goe from that vniuerſalitie of all things repeated ſo often in ſo few words, and expoundeth it of the humane nature alone, that *all things* are ſaid to be reconciled by Chriſt? Doth he confeſſe at the length that the generall particle doth now and then require a limitation according to the circumſtance of the place and matter, whereof is entreated?

But as touching the ſenſe of this place, of the reſtoring and reconciliation of all things by Chriſt, many men haue ſpoken diuers things of this matter: yet none of the old interpreters, that I know, tooke the words of the Apoſtle in that ſenſe, wherein they are produced by the aduerſarie. But three expoſitions of any moment are brought foorth, to omit other of

leſſe account. The firſt is, that the whole creature ſimplie needed the remedie of the death of Chriſt: men truly, that ſinne and death being deſtroyed, they might obtain through faith euerlaſting ſaluation: and Angels, that by the repayring of men, and the coniunction of earthly things with heauenly, they may fully reioyce: laſtly, the Elements and the viſible creature, for the deliuerie of it ſelfe from deſtruction and corruption: for the very creature it ſelfe alſo (as Paul witneſſeth) ſhall be freed from the bondage of corruption, into the libertie of the glorie of the ſonnes of God. This expoſition is Theodorites *in Comment. ad Eph. 1. Col. 1. & Heb. 2.*

Rom. 8.

Other expound it of Angels and men. Hereupon *Auguſt. Ench ad Laur. c. 62. In Chriſt* (ſaith he) *the things in heauen are reſtored, when the fall of Angels is recompenced out of mē. And the things in earth are repaired, when men themſelues, who were predeſtinated vnto eternal life, are renued from their old corruption.* And in the ſame place expounding the words to the Coloſ. 1. *How* (ſaith he) *are heauenly things pacified, but in vs, that is, in agreeing with vs?* For earthly things were ſeparated from heauenly for the contrarietie of life, as Hierome hath noted vpon that place.

Thirdly, by thoſe things which are in heauen other vnderſtand the ſoules of the Saints, which be now in the kingdome of heauen: and by earthly things, the elect who as yet are pilgrimes in the baniſhment of this preſent life, as Anſelme expoundeth in ſo many words. Rightly truly. For Paul ſaith not that peace was made betweene heauenlie and earthlie things, betweene Angels and men: but that God had reconciled to himſelfe, both the things which are in heauen, and which are in earth. And that ſo it ought to bee conſtrued, the Greeke text doth proue, albeit others conſtrue it with the verbe, that is tranſlated, *making peace.* Further, the application which is added, *(Therefore vs truly hath he now reconciled, who were in times paſt ſtrangers and enemies)* doth ſufficiently declare, that the proprietie of reconciliatiō belongeth to the faithfull: and that the vnbeleeuers, as long as they bee ſuch, are void of reconciliation, and enemies of God.

Heb. 12. 23.

But

But the aduerſarie, that he may leaue no ſtone (as they ſay) vnmoued, would faine eſtabliſh his opinion of the vniuerſalitie of reconciliation by this alſo, that Paul exhorteth all the Coloſſians to continue ſtable in the hope of the Goſpell, and ſo ſignifieth, that they alſo are reconciled, who fall away or may fall away from hope and faith. I anſwere: ſeeing wee are to iudge charitably of others, ſuch are counted and reckoned for faithfull and elect, and therefore reconciled and heires of righteouſneſſe and eternall life, whoſoeuer profeſſe with vs the faith of Chriſt: but then they be truly that, which they are called, if they continue in that, for which they are ſo called. But if they haue not perſeuerance, they are not truly ſo called, as Auguſtine writeth *de Correp. & grat. cap. 9.* But of this more at large afterward in the arguments of the ſecond ranke or order. The 4 place. *Coloſ. 1. 23. Theſ. 101.*

The aduerſarie alſo warneth vs, to marke well in the words of the Apoſtle *ad Col. 1.* that he not onely ſaid, that the Goſpell was preached to all the Coloſſians, but the *hope of the Goſpel.* And yet it is in the text, *neither be ye moued away from the hope of the Goſpell, which ye haue heard.* Therefore it is a marueilous attention of the man, who bids vs marke here that which is not found at all in the text, neither if it were found, could make any thing for the matter. For the hope of the Goſpell pertaineth not to the hearers, but to the beleeuers: and as Hierome ſaith: they that liue contrary to the Goſpell, cannot expect the hope of the Goſpell. That thing rather ought here to bee marked, that Paul ſheweth that the Coloſſians are reconciled to God no otherwiſe, but as men alreadie conuerted and beleeuing. *You which in times paſt (ſaith he) were ſtrangers, hath he now reconciled.* For in theſe words there is a manifeſt contrarietie of their double ſtate, to wit, of faith and infidelitie. Before being ſtrangers and enemies, now they were reconciled in that bodie of the fleſh of Chriſt. Where then is that generall reconciliation euen of thoſe that beleeue not, nor euer will beleeue? *Heb. 2. 2. Luk. 11. 28. Hieron. in comment.*

In the Conference at Mompelgart is alſo cited the place to the Rom. chap. 11. *God hath ſhut vp all vnder vnbeleefe, that* The 3. place of the aduerſarie. *Rom. 11. 32.*

he might haue mercie vpon all. But the ſpeech there is of two people, Iewes and Gentiles, whom ſtriuing together it pleaſeth God by courſe to bring vnto faith: to wit, that as the ſtubbornnes of the Iewes gaue occaſion of the conuerſion of the Gentiles: ſo the Iewes afterward prouoked with emulation of the mercie beſtowed vpon the Gentiles, will themſelues alſo beleeue in Chriſt, and ſo all ſhall be partakers of Gods mercie, that is, both the people of the Iewes and Gentiles. Wee cannot referre this to particular perſons in both people, ſeeing it is without all doubt, that faith and repentance, which Paul noteth out here vnder the word *mercie*, belongeth not to all and euery one.

The 6. place. *Ioh.* 17. 2. One place of this order remaineth, Ioh. 17. *Thou haſt* (ſaith Chriſt) *giuen me power ouer all fleſh, that whatſoeuer thou haſt giuen me, I may giue vnto them eternall life.* Hence Huberus inferreth, that there is nothing more certaine, then that God is reconciled to al. Nay, nothing more vncertaine. Let a ſyllogiſme bee made, and the falſe concluſion will ſtraightway appeare. For the maior is falſe taken vniuerſallie, as it ought to bee taken: that, ouer whomſoeuer Chriſt hath power giuen him, they are reconciled to God. For he hath power giuen him ouer oxen, aſſes, and all creatures in heauen and earth, euen ouer the deuils alſo. But what if we ſtay only in mankinde? after this ſort: What men ſoeuer are giuen of the father to Chriſt, they be therefore giuen, that he might giue them eternall life. Now all men are giuen of the father to Chriſt, becauſe he hath giuen him power ouer all fleſh, to wit, humane: Therefore al men are therefore giuen vnto him, that hee might giue them eternall life. I deny the minor, in that ſenſe as here and elſewhere often that maner of ſpeech is taken, to bee giuen to Chriſt. For proofe I anſwere, it is another thing, that power is ſaid to bee giuen ouer al fleſh to Chriſt, than that al men are giuen to him. Which things becauſe they bee confounded of this diſputer, let vs heare Auguſtine *in Ioh. tract.* 111. *Who are they, whom hee ſaith are giuen him of his father? are they not they, of whom elſewhere it is ſaid: No man commeth vnto me, vnleſſe the father*

Thes. 161.

Auguſtine.

father who ſent me, draw him? They are then thoſe, whom he hath receiued of the father, whō he alſo choſe out of the world, that now they may not be of the world: and yet they are alſo the world, beleeuing and knowing that Chriſt was ſent of God the father. For ſo he ſaith, Thou haſt giuen him power ouer all fleſh, that is all men, that all that thou haſt giuen him, he might giue vnto them eternall life. Where he ſheweth, that he hath receiued power ouer all men, to deliuer whom he will, and condemne whom he will: but that thoſe are giuen vnto him, to all whom he may giue eternall life. For ſo he ſaith, that all that thou haſt giuen him, he may giue vnto them eternall life. Therfore they are not giuen vnto him, to whom he will not giue eternall life, although he hath power ouer them alſo, who hath power giuen him ouer all fleſh. Theſe things, ſaith he, being the beſt approued of the old writers. And ſurely the words of the text are ſo plaine, that it is a manifeſt error and more then an error, *that all are indifferently giuen to Chriſt.* For the truth ſaith: *I haue made knowne thy name vnto the men that thou gauest* Ioh. 17. *me out of the world. I pray for them, I pray not for the world, but for them whome thou haſt giuen mee. Holy father, ſaue them whom thou haſt giuen me, that they may be one as we are. Father I will that they whom thou haſt giuen me, may bee with me where I am. Whatſoeuer the father giueth me ſhall come vnto me: and this is the will of him that ſent me, that whatſoeuer he hath giuen me, I ſhould loſe nothing, but ſhould raiſe it vp at the laſt day.* Who, but one that is willingly blinde, doth not ſee here, that the Lord by that ſpeech would diſtinguiſh his owne, from ſuch as bee not his, and thoſe that ſhall be ſaued, from ſuch as ſhall be damned? Neither is that any hinderance to this, which is obiected of the ſonne of perdition: *Whom thou haſt giuen me I haue kept, and none of them is loſt, but that loſt ſonne, that the Scripture may be fulfilled.* For that is rightly taken of the election vnto the Apoſtleſhip, and ſo alſo Auguſtine ſheweth *tract.* 106. Therefore here the phraſe is taken in another ſenſe, as there is alſo a third ſenſe found, and that moſt generall: *All things are giuen to the ſonne of the father.* Ioh. 3. Matth. 11.

CHAP. V.

An examination of places wherein there is mention made of the World *in this matter.*

I Proceede to teſtimonies wherein mention is made of the *World* in the Scriptures in the matter of ſaluation: which likewiſe by the aduerſaries are drawne for the confirmation of the error of the vniuerſalitie of grace, in regard of particular perſons in mankinde. Such as theſe bee: *So God loued the world. Behold the lambe of God that taketh away the ſinnes of the world. The bread which I will giue is my fleſh, which I will giue for the life of the world. I came not to condemne the world, but that I might ſaue it.* And, *God was in Chriſt reconciling the world to himſelf. He is alſo called the Sauiour of the world, and the propitiation for the ſinnes of the whole world.* In theſe and ſuch like places, whereſoeuer the world is ſpoken of, whereupon God hath beſtowed his grace, they maintaine that the word cannot otherwiſe bee taken, then indifferently for all men beleeuers and vnbeleeuers. For of many ſignifications of the *World*, they acknowledge onely three chiefe, wherein they ſay the reſt may eaſily be included: as, that the word *World* is taken for the frame and vniuerſall compaſſe of heauen and earth: then for the common multitude of all men good and bad: laſtly, for that part of men which comprehendeth the reprobates and vnbeleeuers. Of theſe ſignifications the firſt and the third agree not with thoſe places. It remaineth then that all thoſe places bee taken in the ſecond ſignification.

Ioh. 3. & 1. & 6. & 3. & 12. 2. *Cor.* 5. 19.

Ioh. 4. 42. *and* 1. *Ioh.* 4. 1. *Ioh.* 2. 2.

I anſwere, that the reckoning was inſufficient in the maior. For as the world in the holie Scriptures is taken for the reprobates and vnbeleeuers only: ſo alſo it is often vſed for the elect and faithfull diſperſed throughout the whole world. There be many plaine teſtimonies to proue this. *Ioh.* 12. 31. he ioyneth both thoſe ſignifications together in thoſe words of Chriſt: *The prince of this world commeth and hath nothing*

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in me: but that the world may know that I loue the father, and that I doe as the father hath commanded, riſe let vs goe hence. Of this world alſo is that, Ioh. 17. 21. *that the world may know that thou haſt ſent me.* Which is that world, which ſhal know Chriſt and beleeue in him, but that which is diſcerned from the world of reprobates? For of theſe about the end of the ſame chapter he ſpeaketh: *Righteous father, the world doth not know thee, but I know thee, and theſe haue knowne that thou haſt ſent me, and I haue manifeſted thy name vnto them, and will manifeſt it:* to wit, vnto them of whom hee had ſpoken, *that the world may beleeue that I am ſent of thee.* So Rom. 4. the promiſe is ſaid to bee made to Abraham, *that he ſhould be the heire of the world,* that is, the father of all beleeuers circumciſed and vncircumciſed, as Paul himſelf declareth. And chap. 11. he ſaith, that the fall of the Iewes is *the riches of the world,* and the caſting away of them, *the reconciliation of the world,* that is, of the Gentiles, to whom he ſaith, ſaluation happened by the ruine of the Iewes, that they might bee prouoked to follow them. Where wee ſee the word *world* alſo reſtrained for them that appertain vnto that fulnes of the Gentiles, which is appointed to come into the roome of ỹ Iewes. Therefore it is idle and impudent wrangling to ſay: where be we able to finde and plainly ſhew in the whole Scripture, that the world is taken onely for a certaine kinde of men, whom God hath choſen to be ſaued? *Verſ. 25.* *Huber. theſ. 143*

But goe to, let vs annexe to theſe the teſtimonies of Auguſtine, the very chiefe of the old Diuines, and moſt practiſed in ſuch queſtions againſt the Pelagians. He, *tract. in Ioh. 110.* vpon that ſaying: *that the world may beleeue,* writeth after this ſort: *Behold he that ſaid, I pray not for the world, doth pray for the world, that it may beleeue, becauſe there is a world, whereof is written: that wee may not bee condemned with the world. For this world he praieth not, for he knoweth whereto it is predeſtinated. And there is a world, whereof it is written: The ſonne of man came not to condemne the world, but that the world by him may be ſaued. Wherevpon the Apoſtle alſo ſaith: God was in Chriſt reconciling the world to himſelfe:* *Auguſtine.*

The word *world* attributed ſometime to the reprobates onely, ſometime to the elect, and faithfull onely.

for

for this world he prayeth, saying: That the world may beleeue that thou hast sent me. The same man in the next tract saith: *Who are those whom he saith are giuen him of his father? They be those whom he receiued of the father, and whom he himself chose out of the world, that they might not be of the world: and yet they themselues are the beleeuing and knowing world, that Christ was sent of God the father, that so the world may be deliuered from the world, and that the world which is reconciled to God, may not bee damned with the world that is enemie to God.* And about the end of the same Tract vpon that saying: *The world doth not know thee, he saith, The world surely which is predestinated to damnation by desert doth not know: but the world which he reconcileth to himselfe through Christ, doth know not of desert but of grace.* Againe, *tract. 53. Euill men are called the world, because they bee scattered through the whole earth: and good men also are called the world, because they likewise bee dispersed through the whole earth.* Whereupon the Apostle saith: *God was in Christ reconciling the world to himselfe.* And in this sense in the same place hee expounds the saying: *Now is the iudgement of this world,* to wit, the iudgement not of damnation, but of separation, whereby it shall come to passe, that farre and wide sins shall bee pardoned, and thousand thousands shall be deliuered through faith from the power and rule of the deuill, and reconciled vnto God.

Ambrose. Likewise Ambrose saith *in Psal. 118. serm. 12. The whole world is truly the Church, wherein there is not the Iew only, nor Grecian, Barbarian, Scythian, bond or free, but we are all one in Christ Iesu.* By these sayings it appeareth that it is a very rotten foundation, that the word (*world*) whersoeuer it is expressed in the Scripture in the matter of grace, doth note out an vniuersalitie of all mankinde, none at all excepted.

The first place. *Ioh. 3.* World taken for mankinde indefinitly.

Now let vs consider the places by themselues seuerally. As touching the words, Ioh. 3. 16. *So God loued the world,* we say that by the name of *world,* mankinde indefinitly is meant, as Christ saith, Ioh. 17. *I pray not for the world,* that is, for the reprobates, but onely for them whom the father gaue vnto him,

him, and should beleeue in him. Paul also to the Romanes declareth, that the loue of God in Christ is so great, that the beloued of God are made vnconquerable, against things present, and to come, and against all the temptations of the world: which thing certainly cannot be spoken of all men. Therefore that loue belongs not to all, albeit generally God hateth nothing of those things hee hath made, as wee haue seene before. Rom. 8.

But goe to, let vs answere the contrary reasons, whereby they endeuour to proue, that the word *world*, which is verie doubtfull in the Scripture, is here necessarily taken for the whole masse of mankinde, altogether say they, as it is taken Rom. 5. *By one man sinne came into the world, and death by sinne*. D. Iacob Andreas *Colloq. Mompel.* appeareth vnto the iudgement and one consent of all writers and interpreters old and new. Great rashnes certainly, which to suppresse, I will produce one of many, euen Rupertus Tuitiensis, who florished about 400. yeres ago. He *in Comment. in Iob.* wherein he diligently vseth to follow Augustine, thus writeth vpon this present place: *We take the world surely which God loued, for mankinde, that is, quicke and dead: dead truly, who expected through faith Christ to come: alone, who either of Iewes or Gentiles should beleeue in him. For so he saith without difference of Iew or Gentile vniuersally, that whosoeuer beleeueth in him should not perish, but haue eternall life.* In the iudgement of Augustine this exposition is confirmed by the sentence immediatly added of Christ, when he saith: *for God sent not his sonne into the world to condemne the world, but that the world may be saued.* It is the same world doubtlesse which the father loued, and which Christ came to saue. And that world for whose saluation Christ came, as Augustine witnesseth (as wee cited before) be the elect and beleeuers. Hearken Huber, and cease to be angrie, if this interpretation please vs also: or els if thou canst disproue it, remember that thou must contend with reasons, and not with railings, to finde out the trueth. But haue ye any reason? D. Iacobus bringeth for a reason, that Christ addeth in the same place: World, for the elect and faithfull, before and since Christ. Tract. 110.

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Coll. Momp. *This is the iudgement, that light is come into the world, and the world loued darknes more then it.* Here the word *world*, saith he, cannot be vnderstood of the elect onely, but specially of those who are reiected and damned. But he negligently alleadged the text: for it hath, *men loued darknes.* There is no mention of world. Huberus proofe is nothing sounder. *Thes.* 119. *Christ* (saith he) *diuideth the world into two sorts: into such as receiue, and such as withstand the light, or of beleeuers and vnbeleeuers.* Therfore to both sorts of men did God send his sonne. I answere, the Antecedent is denied. Among men truly some beleeue, others doe not: some loue the light, others hate it: but that Christ diuideth that world, whereof he had said, *(So God loued the world)* into two kindes, it cannot be proued out of the text. Thus it appeareth that there is no argument here out of the word *world.* Further, albeit it should bee graunted, that by *world* there, is meant al *men*, it would not yet follow, that Christ and his benefits doe therefore belong to all, whether they beleeue or not, seeing they are expressely restrained vnto the vniuersalitie of the beleeuers, while it is added: *that whosoeuer beleeueth, should not perish, but haue eternall life.* What can be more cleere?

The 2. place. *Ioh.* 1. To touching the place, Ioh. 1. 29. *Behold the lambe of God that taketh away the sinne of the world:* we willingly graunt, that the sacrificing of this Lambe is sufficient for all the sins of all men: but as touching the effect, Christ taketh away sinnes from such as confesse them, and beleeue, as Iohn himselfe witnesseth, 1. Epist. 1. *If we confesse our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all iniquitie.* Againe, *If wee walke in light, as he is the light, wee haue fellowship with him, and the blood of Christ purgeth vs from all sinne.* He calleth it *sinne* in the singular number, for any kinde of iniquitie. And where he saith *(of the world)* he draweth the efficacie of this sacrifice indifferently vnto the redemption of Gentiles and Iewes, least the Iewes should thinke that the redeemer was sent to them alone. Hereupon the Saints in that song of the Lambe doe sing, Apoc. 5. 9. *Thou wast slaine, and hast redeemed vs to God by thy blood, out*

of

of euery tribe and language, people and nation, and hast made vs to our God kings and priests, and wee shall raigne vpon the earth.

As touching the words of Christ, Ioh.6.51. *The bread which I will giue is my flesh, which I will giue for the life of the world:* out of that whole Sermon it is cleerer than the noone day, that not euery one is made partaker in very deede of this spirituall & eternall life, and also of that true heauenly bread, but such as by faith come vnto him, and eating his flesh and drinking his blood, are incorporated into him, as they bee, whom the father hath giuen to the sonne. For the truth saith: *Verely I say vnto you, vnlesse ye eate the flesh of the sonne of man, and drinke his blood, ye shall haue no life in you. He that eateth my flesh, and drinketh my blood, hath euerlasting life. For my flesh is meate in deede. As the liuing father hath sent mee, and I liue by the father: so also hee that eateth mee doth liue by me.* Than which words what can bee spoken more cleere, for the confirmation of our opinion, to wit, that the effect of this sacrifice, whereby Christ offered himselfe to the father, as a sweet smelling sauour for the life of the world, belongeth not vnto all without respect of faith or vnbeleefe, but vnto them who are incorporated into Christ to be partakers of the spirit? *For participation* (saith Augustine) *whereby we eate him, is the cause that we liue through Christ. Neither can a man liue by the spirit of Christ, vnlesse he be of his bodie, as my bodie liueth by my spirit, and thy bodie by thine.* The 3. place. Ioh.6. Tract.26.

How is then Christ *the life of the world?* for he witnesseth that he giueth life vnto the world, and that he will giue himselfe for the life of the world. Further, Christ sayd vnto all to whom he preached: *My father doth giue you true bread from heauen,* and yet many of them afterward went away from him. Therefore that bread of life belongeth to al alike, to backsliders, and continuers; to the saued, and the damned. 2. Obiections. 1 2 Hub.shef.125.

To the first obiection I say, as the Apostle writeth of Abraham, that by promise he was made the *heire of the world,* that is, the father of all the faithfull: so that much more Christ is Answere to the first. Rom.4. 1.

rightly

rightly termed the life of the world, as farre forth as he bestoweth eternall life vpon the seede of Abraham disperſed
2 through the world. Secondly, he is alſo the *life of the world*, taking now the world for all men, who are, haue been, and ſhall be, as farre forth as no one man of all mortall men can haue life but by him, albeit notwithſtanding not all in verie deede are quickened. For there is not in any other ſaluation
Acts 4. or life, neither is there any other name vnder heauen, which
3 is giuen among men, whereby we muſt be ſaued. Thirdly, he did that which lay in him, offering ſuch a ſacrifice, which was ſufficient to haue taken away the deſtruction of all, and to haue reſtored life to all: but that the vnbeleeuers receiue not life, they are in fault by refuſing Chriſt, as Theophilact vpon this very place, and vpon the 9. to the Hebrewes teacheth. The ſame man noteth, that the life of the world may be
4 alſo vnderſtood for the generall reſurrection, that hee gaue himſelfe for the life of the world, as farre foorth as his death hath procured a generall reſurrection to all mankinde. But this ſeemeth to be too much forced.

Anſwer to the ſecond obiection. Vnto the later obiection: *The father gineth you heauenly bread:* I anſwere that it may be expounded two waies: *He gineth you*, that is, he offereth you, (for Chriſt was in the midſt of them) it remaineth that you would receiue it: or rather that the word *(you)* bee taken concerning the bodie of the people indefinitly, and not of euery perſon among the people, after ſuch a like phraſe altogether, and oppoſition in the matter it ſelfe, as is in the ſaying of Iohn Baptiſt: *I truly baptiſe you with water: but there commeth one who is ſtronger then I, he ſhall baptiſe with the holie Ghoſt and fire.* Which
Matth 3. Luk. 3. thing Iohn (as Luke ſaith) ſpake vnto all, euen to the Phariſees and Saduces, as it is in the other Euangeliſt. Yet who here, but one that is too too ignorant and impudent, will maintaine by the word *(you)* that all were baptiſed of Chriſt with the ſpirit and fire, as many as had heard that word from Iohn? But he that wil ſimply vnderſtand it, the ſenſe is plaine, to wit, that Iohn, as a miniſter of the outward work, did baptiſe with water: but Chriſt as the Lord did giue the ſpirit.

For

For the force of Baptiſme is of God alone, and not of the miniſter, ſaith Ambroſe *Epiſt.* 217. So the ſenſe of this place is, that it belongeth not to Moſes, but to God to giue that true bread from heauen: that Moſes as a ſeruant in the houſe of God gaue them Manna, corporall foode, and the figure of that ſpiritual, which God giueth, and not man. Whereupon it is alſo called by Chriſt the bread of God. Auguſtine alſo giueth this ſenſe, and the words require it, and it is confirmed with that, which in the ſame chapter Chriſt ſaith: *Labour for the meate which abideth vnto eternall life, which the ſonne of man will giue vnto you*, to wit, if you ſhall beleeue in me. For ſeeing this meate abideth vnto eternall life, it appertaines not vnto the damned, who ſhall hunger and thirſt for euer.

Touching the ſayings: *I came not to iudge the world, but to ſaue it.* Alſo, *God was in Chriſt, reconciling the world vnto himſelf*, it appeareth plainly by the teſtimonies of Auguſtine before alleadged, that they be rightly meant of the beleeuers through the whole world. For, that ſinnes may not be imputed vnto vs, but that we may bee made the righteouſneſſe of God in Chriſt (as this reconciliation of the world is deſcribed of Paul) a true faith in Chriſt is required: but vpon the vnbeleeuers the wrath of God abideth. So of that wee ſay: *Chriſt is the Sauiour of the world*, it doth not follow, that all and euery one in mankind, whether they beleeue or not, are therefore redeemed from all ſinne and condemnation, and made partakers of ſaluation in Chriſt: but the Lord Ieſus ſaueth his people from their ſinnes, that is, all who hope in him. And becauſe they bee diſperſed through the world, for this and other cauſes before declared, he is worthily tearmed as the *life of the world*, ſo alſo *the Sauiour of the world.* As alſo he is called the *light of the world*, yet all without difference are not pulled out of darknes by him. In the meane while, becauſe all beleeuers in him haue the light of eternall life, and no man can attaine to any light of grace but by him, this praiſe rightly belongeth vnto him: euen as the viſible Sunne is the light of the world, and of right is ſaid to lighten the

The 4. and 5. places out of *Ioh.* 3. *and* 12. 2. *Cor.* 5. 19.

Rom. 3. *&* 4. *Ioh.* 3.

Matth. 1.

In what ſenſe Chriſt is the life, light, and ſauiour of the world.

A compariſon of the Sunne.

the world euery day, albeit in the meane while ſo many things in the world are ſtill without light, either becauſe they be not capable of it, or becauſe abiding in darknes, they come not to the light that they may enioy it.

The 6. place. 1. *Ioh.* 2.

The words out of Iohn 1. Epiſt. chap. 2. 2. as yet remaine. *Little children, if any man ſinne, we haue an aduocate with the father, and he is the propitiation for our ſins, and not for ours onely, but alſo of the whole world.* Here Huberus is beyond meaſure puffed vp, that this place is notable and vnanſwerable. It is ſo altogether, but not in that ſenſe, for which hee ſo ſtoutly ſtriueth. And he ſaith, that if wee can bring one place out of the Scriptures, that Chriſt is a propitiation for ſome men onely, that is, for the beleeuers, then he will aſſent vnto vs.

Theſ. 131.

But the anſwer is two-fold. If men like to vnderſtand the place of *Sufficiencie*, wee willingly graunt, that the blood of Chriſt is ſufficient to appeaſe God for the ſinnes of all men, ſo that there was no neede of another expiation or ſacrifice for the cleanſing and ſaluation of all, ſo that all could and would applie to themſelues by faith that ſatisfaction. And ſo of the new writers Illyricus alſo, whom our aduerſaries vſe greatly to aduance, declareth in his gloſſe. What if thou maiſt ſee Iacob Andree himſelfe *Coll. Mompel. pag.* 514. & 546. to come to that point at the length? yet beſide the matter altogether: for he was to proue, that Chriſt not only ſufficiently, but alſo effectually hath ſatisfied for the ſinnes of al, none at all excepted. This when hee had taken in hand to proue by this preſent teſtimonie, & was at a ſet in the myre, (as the prouerbe is) hee fled vnto the vulgar ſaying of the Schoolemen, *that Chriſt died for the ſinnes of all men ſufficiently, although not efficiently.* Singular dexteritie of a profound diſputer doubtles.

This then being graunted of the *ſufficiencie* and power of this propitiation, I ſay according to the propounded diſtinction, that in very deed notwithſtanding, the blood of Chriſt doth profit the faithfull vnto the appeaſing of Gods wrath, and not the vnfaithful: as it is plainly written, Rom. 3. 24. 25.

We

We are iuſtified freely by the redemption made in Chriſt Ieſu, whom God ſet foorth to bee a propitiation through faith in his blood. And Iohn himſelfe, 1. Ioh. 1. *If we walke in light* (ſaith he) *we haue fellowſhip with God, and the blood of Chriſt purgeth vs from all ſinne.* After which ſort alſo the Church out of euery tribe and tongue is deſcribed of him, as vnto which the proprietie of redemption by the blood of the Lambe ſlaine doth appertaine. Doeſt thou not ſee Huber, that Chriſt effectiuely (whereof the queſtion is betweene vs) is the propitiation of the beleeuers, and not of vnbeleeuers? *Apoc. 5. 9.*

And the words of Iohn doe well agree vnto this vniuerſalitie of the beleeuers: *He is the propitiation for our ſinnes, and not for ours onely,* (to wit who now beleeue) *but alſo for the ſinnes of the whole world,* that is, of the beleeuers now, and of ſuch as ſhall beleeue hereafter in his name vnto the end of the world. As alſo Chriſt the high prieſt of our profeſſion, (whoſe words Iohn ſeemeth to haue followed of purpoſe) in his laſt moſt feruent prayer, prayed his father not onely for the beleeuers then, but alſo for them who afterward ſhould beleeue, whom alſo (as wee obſerued before out of Auguſtine) he in the ſame place calleth the world, when he ſaith: *that the world may beleeue that thou haſt ſent me.* *Ioh. 17.* *Tract. 110.*

And of this very world of beleeuers out of all nations and of all times, that is, of the Church throughout the whole world, Auguſtine expoundeth this very place of Iohn, *Tract.* 1. *& Epiſt.* 48. in theſe words: *The whole world is ſet in euill, becauſe of the tares which are through the whole world. And Chriſt is the propitiation of our ſinnes, and not onely of ours, but of the whole world, becauſe of the wheate which is through the whole world.* And more fully, *Tract.* 87. *in Ioh. The vniuerſall Church* (ſaith he) *is moſt commonly called by the name of the world: euen as that is, God was in Chriſt reconciling the world to himſelfe. And that, The ſonne of man came not to iudge the world, but to ſaue the world. And Iohn in his Epiſtle ſaith: We haue an Aduocate with the father Ieſus Chriſt the iuſt, and he is the propitiation of our ſinnes: and not of ours onely, but of the whole world. The whole world therefore is the* The world of beleeuers is the Church throughout the world.

Church, and the world of perdition doth hate the world of redemption. These things Augustine.

Cyrill also vpon Iohn, *lib.*11.*cap.*19. reconciling the words of Christ, *I pray not for the world,* with the saying of Iohn, writeth after this sort: *Iohn seemeth to differ from our Sauiour. For our Sauiour refuseth here to pray for the world: but Iohn affirmeth, that he is a propitiation and aduocate not for our sinnes only, but for the whole world. But S. Iohn, because he was a Iew, least the Lord should seeme to be an aduocate with his father for the Iewes onely, and not also for other Gentiles, which being called, doe obey, necessarily added (for the whole world.) But the Lord Iesus separating his owne from such as are not his, saith, for them onely who keepe my words and receiue my yoke, doe I pray. For whose Mediatour and high priest he is, to them onely he attributeth worthily the benefit of mediation.* These things Cyrill.

In like maner the author of the calling of the Gentiles, *lib.*2.*cap.*1. expoundeth the saying of Iohn no otherwise but of the fulnes of the faithfull, whereof there is accounted a certaine speciall vniuersalitie, that out of the whole world, the whole world seemeth to be deliuered, and out of al men, all men seeme to be taken: and that according to the vse of the Scriptures, naming for a part of the earth, all the earth; and for a part of the world, all the whole world; and for a part of men, all men, as plentifully the same man sheweth *lib.*1.*cap.*3. Further, the Church of Smyrna in the Epistle of the life of Polycarpus (which Eusebius reciteth) speaking of Christ saith, *that he suffered for the saluation of the whole world of them that are to bee saued.* Hereupon againe the great rashnes of Iacob Andreas appeareth, who boldly affirmeth, that this is most certaine and vndoubted of, among all truly godly & sincere teachers, that the words of Iohn ought to be vnderstood of all men, none excepted. By these men which I haue produced, being without controuersie godlie and sincere teachers of the Church, it appeareth that it is most false.

*Euseb. hist. eccl. lib.*4.*c.*15.

*Coll. Momp. pag.*546.

But Iohn set downe the vniuersall particle, *of the whole world.*

world. As though that world of good men had not his vniuerſalitie. Certainly the ſame Apoſtle feared not to ſay, *the whole world lieth in euill*, that is, becauſe of the tares which are through the whole world. And in the Goſpell after Iohn the Phariſees ſay: *Ye ſee that wee profit nothing, behold the world goeth after him.* Where ſo old an interpreter as Nonnus the Greeke Paraphraſt, and Luthers Dutch tranſlation reade with the vniuerſall particle, *the whole world followeth him.* Shall we ſay, as theſe men doe, that all men none excepted, followed Chriſt? What were more fooliſh? So Matth. 8. 34. *The whole citie went out to meete Chriſt.* And Luk. 7. 29. *The whole people and publicans iuſtified God. The Kings of the whole world were gathered by vncleane ſpirits to fight.* Apoc. 16. 14. and 13. there, *The whole earth followed the beaſt.* This vſuall kinde of ſpeaking in the Scriptures, interpreters commonly doe imitate. So Auguſtine *Tract. 4. in Ioh.* writeth: that *the whole world is Chriſtian, and the whole world is wicked*: becauſe through the whole world there be vngodly, and through the whole words there be godly. The ſame man *in Pſal. 22.* vpon thoſe words: *In the great Church will I confeſſe vnto thee: the great Church is the whole world, and for this whole world, that is, for the Church diſperſed euery where, he ſaith that the blood of Chriſt was ſhed, and it was holy redeemed, and not onely Aphrica*, as the Donatiſts did ſhut vp the Church in a part of Aphrica. 1. Ioh. 5. 19. Iohn 12. 19. Marke this.

I omit others, and returne to the examples of the Scripture, adding this vnto the former, that in Luke 2. it is read, that there went out an edict from Auguſtus Cæſar, that *the whole world* ſhould be taxed. Seeing here diuers nations being aſſociated through the authoritie of the onely Romane Empire, haue the name of the whole world; what maruell is it, that the fulnes of the Gentiles, being called vnto the vnitie of the faith and the body of Chriſt, doth obtaine the account of the whole world? For Chriſtian grace is not contented to haue thoſe limits that Rome had, but it hath alreadie ſubdued many people vnto the ſcepter of the croſſe of Chriſt, whom Rome by his weapons brought not vnder ſubiection. Wher- *De vocat. gent. lib. 2. cap. 6.*

fore the vniuerſall terme nothing hurteth the expoſition before alleadged: as neither doth that preiudice it, which Huber writeth, of an argument from the generall to the ſpeciall, or from the ſpeciall to indiuiduaes or ſingulars. Certainly from the generalitie of the faithfull, the argument proceedeth to thee & to me: that if any man ſinneth and beleeueth in Chriſt, there is an attonement purchaſed for him through faith in the blood of Chriſt And theſe things thus farre of the teſtimonies, wherein mention is made of the world in the matter of grace.

Theſ.135.

Marke this.

CHAP. VI.

Anſwers vnto the ſayings of the Scripture touching the vniuerſalitie of the preaching of the Goſpell.

THere bee alſo other places of the Scripture cited, which teach that the Goſpell belongeth to all: as, that which Paul, Rom. 16. teſtifieth: *that that myſterie was kept ſecret from al eternitie, and was declared in his time to all nations by the decree of the eternall God.* And Coloſ. 1. of the ſame myſterie hid from the world and the former ages, he ſaith: *that it was then reuealed by God to his Saints, to whom hee would make knowne, what are the riches of this glorie among the Gentiles.* Of the ſame ſort alſo is that which is alleadged out of Acts. 17. *The times of this ignorance God regarded not, but now it is preached to all men euery where, that they repent.* And to Tit. 2. *The grace of God which bringeth ſaluation to all men hath appeared.* Againe Luk. 24. *Thus it is written, and thus ought Chriſt to ſuffer, and that repentance and remiſſion of ſins muſt be preached in his name among all nations.* Such places as theſe are brought, not ſo much to proue an vniuerſall redemption of all men, as many as come of Adam: as to hurt, and with cauils to ſhift off the doctrine of Gods predeſtination, which in many places is taught in the word of God, and ſo fortified with euident teſtimonies, as that it may bee preſſed, it cannot bee oppreſſed. But of predeſtination wee haue purpoſed

purposed to speake in another place, wee will not here vndiscreetly mingle things together. Yet three things I will briefly giue admonition of.

1 Three admonitions worthie obseruation.

First, as I said, because the Gospell is preached to all, it can not be gathered thereof that redemption and righteousnesse and other riches of the grace of Christ therefore belong to all, by proprietie and fruition: but the riches of the Gospell are properly theirs who obey the Gospell. For they are called blessed of Christ, who heare the word of God and obserue it. *Luk.* 11. But in whom the word of the Gospel is not mixed with faith, hearing doth not profit them, as is fully shewed in the epistle to the Hebrewes, by the example of the old people. *Heb.* 4.

2 The 2. admonition. *Hub. thes.* 104. & 107.

Secondly, I say that it is foolish and false, which these men meane, that the Gospell of saluation doth precisely belong to all and euery one, and that the riches of the grace of Christ bee equally exhibited to euery man among all nations, no man excepted, at least, as touching externall preaching. They proue it, because the Apostle witnesseth, that the mysterie of the Gospell had been alreadie preached in his time among all nations, and declared to euery creature vnder heauen. Also because Christ commanded that repentance and remission of sinnes should be preached in his name among all nations. In these places they would haue meant (by all nations) euery one in all nations (which is a very marueilous glosse.) *Coloss.* 1. *Rom.* 16. *Luk.* 24.

(*All nations*) is not taken in Scripture for euery one in all nations.

I answere, that by comparing of the like phrases, and by the thing it selfe, the falshood of that glosse, as too grosse and intolerable, is easily confuted. We reade 1. *Paral.* 14. the last verse, that the fame of Dauid went out into all the earth, and that the feare of him was vpon all people. And Psal. 118. be there complaineth, that all nations compassed him. Also we reade, that all nations were subiect to Nebuchadnezzar to serue him, Iere. 27. vers. 7. and that his dominion was in euery place, and ouer all men and beasts, Dan. 2. 38. As also those sayings are: *Ye shall be hated of all nations*, Matth. 10. *Teach ye all nations and baptise them*, Matth. 28. *He suffered all nations to walke in their owne waies*. Act. 14. And of Paul, Rom. 1. 5. that the Apostleship was giuen vnto him for the o-

bedience of the faith among *all nations*. In like maner of the whore of Babylon, Apoc. 18. 3. and 23. that *all nations* haue drunke of the wine of her fornication, and that *all nations* were seduced with her witchcraft. What monstrous absurdities will arise, if in these and such like places by all nations, should be vnderstood euery one in all nations?

The matter it selfe also many waies is against this exposition, whereby they would haue all nations to bee taken for euery one of all nations. For the Apostle saith, that alreadie in his time the Gospell was declared vnto all nations. For it is most certaine, that long after the Apostles times, there were innumerable nations among whom the Gospell was not as yet preached: much lesse, that while the Apostles liued, it was preached to euery one of all nations. Augustine witnesseth *Epist.* 80. that there were innumerable barberous nations in Aphrica: to say nothing of so many other nations vnder heauen, lately conuerted to the faith of Christ. But Paul saith, that the Gospell in his time was preached to all nations, and to euery creature vnder heauen. That is true, but in that kinde of speaking, wherein the former places in the holy Scriptures are vttered, and wherein *all Iudea* is said to go out vnto Iohn, and was baptised of him. As also Hierome expoundeth the saying of Paul, *that he taught all men in all wisdome*, that is, the Iewes and Gentiles. For he were mad that would think, that the Apostle taught the doctrine of the Gospell to euery one euery where.

Very many nations long after the Apostles time, and in their time, neuer heard of the Gospell.

Obiection.

But as for that, that the grace of God which bringeth salnation is said to haue shined to *all men*: it is very well expounded of Hierome in *Comment.* to be said to *all men*, because no condition is exepted: neither is there any difference of bond and free, Grecian, Barbarian, circumcised, vncircumcised: but wee are all one in Christ, and all of vs are called vnto the kingdome of God, to be reconciled after we haue sinned, not for our merits, but through the grace of our Sauiour.

1 God neuer sent the preaching

And that it may also more appeare, that God doth not vouchsafe all and euery one the externall preaching of the Gospell,

Gospell, what shall wee say of so many thousand children, who daily die and haue died hitherto, before they had the vse of reason, or els at the least, before they heard any thing at all of the grace of the Gospel? What? that among men growne and of iudgement and discretion there be innumerable in all ages, to whom the light of the Gospell doth not shine, but are suffred to remaine in darknes by the iust iudgement of God? Of which thing let the reader peruse Augustine *ad Euodium Epist. 99.*

of the Gospell to all and euery one euery where. Reasons. 2

Further, if it were very true, that now in the time of grace, the gift of hearing the Gospell were equally exhibited to euery one among all nations: what shall we say of the former ages, in the times of ignorance, wherein all nations were suffered to walke in their owne waies? Surely God left not himselfe without witnesse among the Gentiles, by doing them good, and giuing them from heauen raine and fruitfull seasons, filling mens hearts with foode and gladnesse, which all, continually preached the clemencie of the free giuer. Notwithstanding the Apostle affirmeth, that the mysterie, whereof wee speake, was kept secret in the ages and generations that are past. And of old the mercie of the Lord, which is not wanting in any generation, was set out vnto all nations by the testimonies of nature: but the doctrine of the Law and Prophets directed none but the house of Iacob, and some few other who laboured to haue part in the calling of the Gentiles, which should come at the length.

Act. 14. 16.

Colos. 1. *Rom.* 16.

The third thing that seemeth worthie of consideration here, is this, that albeit by the ministers of the word and of the grace of God, the one truth and the same grace is preached to all, and the same exhortation is vsed: yet the like fruit followeth not in all. For some profit by the hearing of the Gospell, others doe not, nay they be hardened: and all that profit, attaine not to the same measure of increase. Whence commeth so great vnlikenes, but from the vnequall grace of the caller? *No man commeth vnto me,* (saith the Lord) *vnles the father draw him. Euery one that hath heard and learned of the father, commeth to mee.* And if all that haue heard and learned

The 3. admonition. The word is preached alike, but all profit not thereby, and they that doe, haue not the like measure of grace.

Ioh. 5.

The Lord must be our teacher, or els we cannot learne.

learned of the father, come, we gather with Auguſtine, *de prædeſt. ſanct. cap.* 8. that euery one truly who doth not come, hath neither heard nor learned of the father. For this ſchoole (as the ſame man notably ſaith) is farre off from the ſenſes of the fleſh, wherein the father is heard and teacheth, that men may come to the ſonne. There is alſo the ſonne himſelfe, becauſe he is his word, through which he ſo teacheth, neither dealeth he with the eare of the fleſh, but of the heart.

1. *Cor.* 3. He onely muſt giue encreaſe, or elſe all is in vaine.

But we heare alſo the Apoſtle ſaying: *Wee are Gods huſbandrie, and Gods building.* And, *Paul planteth, Apollo watereth: but neither he that planteth, nor he that watereth, is any thing, but God who giueth the increaſe.* From him is the beginning, the progreſſe, and the accompliſhment of euery good worke, as the Apoſtle ſaith: *He that hath begun in you this good worke, will make it perfect vnto the day of Chriſt Ieſu.* And againe, *It is God who worketh in you to will and to do.* And leaſt peraduenture a man ſhould aske, why are theſe ſpeciall benefits of grace giuen to ſome, and denied to others: he addeth in the ſame place, that he doth ſo *of his good pleaſure.* To which ſentence the words alſo Coloſ. 1. doe manifeſtly giue teſtimonie, where Paul ſaith: that the myſterie kept ſecret from all ages, *is now reuealed vnto his Saints, to whom it pleaſed God to make it knowne.* As if he ſhould ſay, that no not at this preſent is this myſterie made manifeſt to all and euery one, but vnto the Saints of God, that is to the Apoſtles, and to ſuch who by their meanes haue beleeued. And leaſt thou ſhould aske, why it hath been, and is reueiled daily to his Saints, and not to the reſt, he addeth ſtraightwaies: *to whom he pleaſed*: as Theodorite and Theophilact haue well conſidered in the expoſition of this place.

Phil. 1. & 2. He muſt begin to build vs, and he muſt finiſh the worke.

Gods good pleaſure is the cauſe that ſome haue grace giuen them, others haue not.

By all theſe things it is very plaine, that the workes and gifts of the diuine grace are neuer beſtowed alike vpon all, but differ very greatly. For wee ſee a three-fold calling. One generall of all, by the voyce of nature, which neuer ceaſeth: an other ſpeciall, by the voyce of the Goſpell, which alſo already is made common to all, ſince the Goſpell is preached in the New Teſtament to euery nation: and thirdly, whereby the elect

A threefold calling.

1

2

3

elect are called, whereof it is said: *Whom he hath predestinated, them also he called*, not verely with that calling, (saith Augustine, *De perseu. sanct. lib. 1. cap. 16.*) whereof it is said: *Many are called, few are chosen*: but with that, whereunto whosoeuer belong, they are taught of God. Neither can any one say: I haue beleeued, that so I may be called, because the mercie of God preuenting him, he is so called, that he might beleeue: and none of these perisheth. For *whatsoeuer the father hath giuen me*, (saith the sonne) *commeth vnto me, and I will lose none of them.* Rom. 8.

Of this varietie of the grace and gifts of God, soundly and plenteously intreateth the author of the bookes of the calling of the Gentiles, whose words among other are these, *lib. 2. cap. 3. The height of the rich wisedome and knowledge of God, (whose iudgements are vnsearchable, and his waies past finding out) hath alwaies so tempered mercie and iudgement, that by the most secret will of his eternall counsell, he will not haue the same and like measure of his gifts to bee in all throughout all generations, and among all men. For he hath after one maner benefited those, whom he thought meete to know him by the testimonies of heauen and earth: and another way those, for whom he would prouide not only by the seruice of the elements, but also by the doctrine of the Law, the oracles of the Prophets, the signes of miracles, and the workes of the Angels. But what should be the cause, or the reasons of these differences vnder the same grace, while the Scripture is silent, who shall speake,* saith he? *Let men with patience and quiet mindes be ignorant of a secret so farre from the thought of man, wherein the knowledge of Paul the Apostle passeth from disputing to wondring.* Let a fuller handling of this argument concerning calling (which whether it worke in euery man, or people, and among men generally, is appointed from aboue, and greatly to bee considered) be fetched from the same author, who was a man (as the verie matter sheweth, and Erasmus in his preface iudgeth) diligently exercised in the sacred Scriptures, and of a sound and sharpe wit.

CHAP.

CHAP. VII.

Testimonies of the old Testament are examined.

Gen. 3. LEt vs proceede to the places of the olde Testament. First, the promise is cited Gen. 3. *The seede of the woman shall breake the serpents head.* This promise is to be taken, saith this disputer, of whole mankind, and of the whole repayring of the whole kind. But this disputer is farre wide, extending the blessing, which is proper to the Church, vnto strangers: for the sonne of the virgin, Iesus Christ, is promised, who should destroy the workes of the diuell, and hee being conquered, should set his Christians at liberty from his power, to raigne for euer with himselfe, in the inheritance of the Saints. Hereupon saith Paul, Rom. 16. v. 20. *The God of peace shall treade Satan vnder your feete shortly.* Where he restraineth without question the victorie against Satan vnto the faithful, of whom also, Col. 1. he saith, *He hath made vs meete to be partakers of the inheritance of the Saints in light, and hath deliuered vs from the power of darkenes, and translated vs into the kingdome of his deare sonne,* to wit, through faith: without which (saith Ambrose) *there is no going out of hell, or out of the power of darkenes, wherein we were held captiue of the diuell.* Moreouer, that reparation and victorie against Satan, as it is promised, respecteth not onely the merite, but also the efficacie of Christ, whereby he maintaineth and preserueth in the conflicts of this life the saluation which he purchased for vs, and strengtheneth vs against the diuell, the world, and our owne flesh, with the vertue of his spirit, vntill at length we obtaine full victorie. For *it is the worke of our Sauiour* (saith Athanasius) *not onely to deliuer vs from bondage, but to destroy the author thereof, least he growing strong, doe supplant vs: and make voide the conquest of the deliuerer.* And now experience and Scripture teach it to be farre off from al the sonnes of Adam, to be after this sorte victors ouer Satan: but that victo-

The breaking of the Serpents head by Christ is proper to his members.

Thes. 33.

Col. 1.

Ambrose in epist. ad Col.

De pass. & cruce Domini.

1. Thes. 3. 3. and 5. 23.

tie

rie God bestoweth vpon his Saints. And also by those words in Moses, *I will put enemitie betweene thee and the woman, betweene thy seede and her seede*, the reprobates are manifestly excluded from the promise: for they are ioyned to the diuell, who is the head and father of reprobates: and against this kingdome of Satan, that is, against the diuell and his members, victory is promised to the Church through Christ, for in the seede of the woman, altogether as in the seede of Abraham, the sonnes of the promise are accounted, Rom. 9. 8. and 4. 16.

The reprobates are excluded from the promise.

But let vs see the pretie reasons of the Aduersarie. First, he will haue this place to be vnderstoode of the whole repayring of whole mankinde, because not onely a part of the bodie of the diuell, but his head should be broken. A fine reason, as though the head also were not a part of the bodie. Secondly, because the head of the diuell was to bee broken through Christ, we must needes vnderstand, that so the diuell is troden down, that he doth not exercise the power of death any longer against them for whom he is destroyed. But this hath place onely in them, who are the members of Christ. He bringeth also for declaration those sayings: *that the prince of this world is cast forth: that the sonne of God came to destroy the workes of the diuell: that by death he hath destroyed the diuell: that the diuell and all his power was triumphed ouer.* Also, *that he comming vpon the pallace of the strong armed man, ouercame him, and tooke away all his armour, and diuided his spoyles.* From these he laboureth to inferre, that not any one is excepted, who hath been brought vnder the power of the diuell, whom Christ hath not deliuered from him, or else to whom the head of the diuell is not broken. These words be talke, but not weighty reasons. For so Augustine discoursing of those things very exactly saith, *Tract. 53. in Ioh. The deuill possessed mankind, and held them guiltie of punishments by the handwriting of sinnes: he bare rule in the hearts of vnbeleeuers. But by the faith of Christ, through his blood which was shed for the remission of sinnes, thousands of beleeuers are set free from the power of the deuill. This thing he called iudgment,*

I
The aduersaries reasons to proue reprobates to be deliuered from Satan by Christ.
2

Ioh. 12. 1. Ioh. 3. Heb. 2. Colos. 2. Luk. 11. Matth. 12.

The deuill is ouercome and destroyed for the faithfull onely, and in them.

meere separation, and expulsion of the deuill from his redeemed ones. The same man a little after: *God foresaw what he knew, that after his passion and glorifying, many people through out the world should beleeue, in whose hearts the deuill was, whom when they renounce through faith, he is cast forth, to wit, out of the hearts of the faithfull.* The Master of sentences following Augustine in like maner, expoundeth those places, *lib.* 3. *dist.* 19.

Therefore they are the beleeuers, out of whom he is cast out. In these he is abolished, ouercome, and conquered, and his workes are destroyed: but in the vnbeleeuers, in whom the prince of this world as yet is effectuall, he ceaseth not to exercise a lamentable triumph, vntill they also through faith, which is our victorie, get out of the snare of the deuill, of whō they are held captiues. And this the words of Iohn do plainly confirme. For if he who committeth sinne, be of the deuill; and hee who is borne of God, sinneth not: surely the workes of the deuill are in very deede destroyed in none but in the regenerate.

Ephe. 2.

1. *Ioh.* 5.
2. *Tim.* 2.

1. *Ioh.* 3.

Obiections.
1. *Cor.* 15.
Answere.

But if Satan be abolished and conquered, he is once and for all men together destroyed. Not so. For euen the last enemie, death, shall be destroyed, and there shall be that most famous triumph of the last day ouer Satan; yet how great shall their number bee, ouer whom death, and he that hath the power of death, the deuill, shall for euer raigne? Neuertheless, all things then shall truly bee subiect vnto Christ, (witnesse the Apostle) as euen now all things are subiect vnto him after a sort. Contrarily how vnskilfully doth Huberus except, ỳ al things cannot be said to be subiect vnto Christ, if the greatest part of Satans kingdom be not ouerthrowne by him. Yea the whole kingdome of Satan shall be destroyed by him, specially at the last day: but for that cause there is no neede, that Christ should adopt all none excepted into his kingdome of grace and glorie. In the meane while all reprobates with the deuill and his angels are and shall be for euer put vnder the Lords feete, and hee shall take vengeance on them in vnquenchable fire, as vpon subiects that are rebelliou,

All things are subdued vnder Christ, and yet Satan raignes in the reprobates.

Reprobates and Satan are vnder his power to be damned.

lious against his kingdome of power. For they know, who haue read the Scriptures, and ancient interpreters of them, that the kingdome of God is one thing, which is called the kingdome of grace: and the kingdome of glorie is another thing: and there is also that, which is commonly called the kingdome of power, wherein the vngodly euery one with the deuils are comprehended. But the faithfull be that kingdome of grace, which is here vnto the end of the world, albeit not from hence, because we are strangers in the world, and it hath the tares mingled with it vnto the harueſt, saith Augustine *tract.*115. *in Ioh.*

The kingdom of God is take̅ many waies.
1
2
3
*Psal.*145.

As touching the parable of the strong armed man, albeit I denie not, that he may be said to be cast eue̅ out of the world, as farre forth as after the passion of Christ, people through the whole world beleeued, as before Augustine declared: yet he is not described as altogether cast out of the house, that is, the world, but as bound rather therein. Neither be al his armour, all men: but it is * complete harneſſe in Greeke, out of the which Satan is so stripped by that strong man that came vpon him, that without his becke he cannot so much as moue himselfe. And whereas the vncleane spirit is said to returne into him from whom he went out, that commeth to passe, because many renounce the deuill more in tongue, then in heart, and in a true faith, and vnder the cloke of religion they are secretly euill: whom it is no maruell that we see to fall againe, and that their last end is worse then their beginning. See Augustine in Psal.48.

*Luk.*11.
* παντοπλία.

There is another place, Esay.53. *We all as sheepe haue gone astray, and euery one hath turned aside into his owne way, and the Lord hath laid the iniquities of vs all vpon him.* Therefore the sinnes of all men, whether they beleeue, or not beleeue, are satisfied & purged in very deed by the sacrifice of Christ. Vnto the antecedent is answered, that the words of the text may bee taken as the voice of the faithfull, the Prophet in his owne and in the person of such as are like him speaking, *of vs all:* as in Paul also Abraham is called the *father of vs all*, and Ierusalem the *mother of vs all.* Certainly Augustine *de peccatorum*

*Esay.*53.
*Rom.*4.
*Gal.*4.

The true meaning of *vs all* in the words of *Esay*. 53.

torum merit. & remiss. lib. 1. *cap.* 27. writeth thus: *It is the voice of all the members of Christ: wee all as sheepe haue gone astray, and he was giuen for our sinnes.* Likewise S. Peter applieth this place of the Prophet vnto the faithfull, saying, 1. Epist. 2. *Ye were as sheepe going astray: but ye are returned vnto the pastor and bishop of your soules.* And certainly that confession, *We all haue gone astray like sheepe*, is not the propertie of men that persieuere and abide in sinnes: to say nothing, that it is spoken in the time past, *we haue gone astray*, as of men conuerted alreadie vnto the shepheard of their soules.

And it is a very childish cauill, that the aduersarie would haue the words not to be spoken of the vniuersalitie onely of the faithfull, because the hearers of Esay were not all faithfull. For this was no let, but the Prophet in those words might expresse the benefit of grace, which belongeth vnto the vniuersalitie of the faithfull. What shall wee say of Paul? had he onely the faithfull about him, or is he heard or read at this day of the elect onely? And yet nothing fearing such captious wresting, he writeth as of the faithfull and elect: *the father of vs all, the mother of vs all.*

Secondly, though we graunt that the iniquities of all men were laid vpon Christ; we denie the consequence, that therfore by the sacrifice of Christ the sinnes of all be in very deed clensed, and that all are iustified, and receiued into grace. For to the entent that the sacrifice and merit of Christ may profit vs to righteousnes and grace before God, we neede application by faith. *For being iustified by faith, we haue peace towards God: and without faith it is impossible to please God.* Herevpon it is added in Esay: *My righteous seruant by the knowledge of him shall iustifie many, and he shall beare their iniquities.* Albeit therefore he hath borne the sinnes of all by *sufficiencie*: yet properly they bee accounted his redeemed ones, in whom the true knowledge or faith of Christ shineth. But of this place more in the next booke following.

Rom. 5. *Heb.* 11.

There is obiected besides, that which the Lorde saith, Zach.

Zach. 3. *I will take away the iniquities of this earth or land in one day.* But it may bee vnderſtoode of Iudea, that being at one with his people, he will at length deliuer them from the vexations and moleſtations of their enemies, which hitherto they haue indured, while God was angrie with their ſinnes. Which expoſition that reſtraint which is added, confirmeth, (*of this earth.*) Further, if we like better to expound it of the whole earth, there will be the ſame ſenſe, which was before in the ſayings of the redemption and attonement of the world. Certainely, Apoc. 13. It is read, that the whole earth followed the beaſt. Yet it cannot bee thence inferred, that all and euery man in the whole world haue fallen from God, and that Chriſt hath not had his Church remayning among mankind. *Apoc. 13.*

Further, there is brought forth the promiſe made to Abraham, Gen 12. and 23. *In thy ſeede all the Nations of the earth ſhall bee bleſſed.* Where the aduerſarie will haue that *bleſſed ſeede* to be meant of all men without exception. This that he may wreſt out, he expoundeth (*all Nations*) euery one of all Nations. But whether ſhould we beleeue? Huber, or Paul the Apoſtle of Ieſu Chriſt? *Therefore of faith is the inheritance* (ſaith Paul, Rom. 4.) *that it may be ſure to the whole ſeede, not to that only, which is of the Law, but alſo to that which is of the faith of Abraham, who is the father of vs all, as it is written: I haue made thee a father of many nations.* And Rom. 9. *Not they that are the ſonnes of the fleſh, are the ſonnes of God, but the children of promiſe are counted for the ſeede.* And the ſame ſenſe he at large repeateth, Gal. 3. *The Scripture foreſeeing, that God would iuſtifie the Nations through faith, preached the Goſpell before to Abraham, ſaying: In thee ſhall all Nations be bleſſed. Therefore they which are of faith, are bleſſed with faithfull Abraham.* What either ignorance then or malice is it, to gaineſay ſo plainely the expoſition of the Apoſtle, and ſhamefullie to reuile them as enemies of that bleſſed ſeede, who (*by ſeede*) doe vnderſtand with Paul the faithfull euery where of all Nations and countries? Paul then is an enemie of that ſeede. Fie vpon that. Auguſtine is an enemie, *Huber. th. 179. Gen. 12. & 23.*

All Nations taken for the faithfull in all Countries.

mie, *tract.1. in primam Ioh.* Ambroſe *in Luc. lib.3.* and the whole companie of the fathers.

But (by all nations) euery one of all nations doe follow vniuerſally. This gloſſe doth not alwaies, but moſt often deceiue. Beſide the examples aboue alleadged, let theſe alſo here be conſidered. Pſal.22. *All the ends of the earth ſhall remember and turne to the Lord, and all the families of the nations ſhall bow themſelues before thee.* And Pſal.72. *All kings ſhall bow to thee, all nations ſhall ſerue thee.* And Pſal.86. *All nations ſhall come and worſhip thee O Lord, and ſhall glorifie thy name.* Theſe propheſies, as Auguſtine and Baſill interprete them, are fulfilled in the conuerſion of the Gentiles, while of all Gentiles ſome doe receiue the brightnes of diuine knowledge.

Auguſt & Baſil.com in Pſal.

Eſay.2. So in Eſay it is foretold, that *in the laſt daies all nations ſhall come to the mountaine of the Lord,* and that the people ſhall walke in his law. Where againe Baſill reiecting this their filthie gloſſe, admoniſheth, (which thing the very matter alſo proclaimeth) that it is not to bee taken of the whole number in the land of the liuing, or of all men, whom euery nation euery where comprehendeth.

Theſ.181. Hence now there appeareth plainly an anſwer alſo to the ſaying, Pſal.2. *Aske of me and I will giue thee the nations for thy inheritance, and the ends of the earth for thy poſſeſſion.* Therefore (ſaith Huber) the adoption of all nations to bee Chriſts inheritance is promiſed. I graunt, but not of al men, whom euery nation containeth. For the doctrine of the Apoſtle, ſaith Auguſtine, termeth that to be adoption, whereby we are called into an eternall inheritance, that wee may bee coheires with Chriſt: and with God being as ſonnes, may enioy eternall life, being reformed through the acknowledging of him vnto the image of God. But this belongeth not to all. Whereupon (as the ſame father expoundeth) the meaning is: *Aske of me,* to wit, *that the nations may be coupled to the name of Chriſtians, and ſo redeemed from death, and may be poſſeſſed of God: and I will giue thee the nations to bee thine inheritance, whom thou maiſt poſſeſſe vnto their ſalua-*

Lib.1. de ſermone Domini in monte.

What adoption is.

Aug. in Pſal.2.

tion,

tion, that they may bring forth spirituall fruites vnto thee. Neither doth the holy Ghost himselfe otherwise expound it by the mouth of Dauid, Psal. 22. *All the ends of the earth shall remember, and turne to the Lord, and all the families of the nations shall bow themselues before thee.* For by faith and repentance, all nations vnto the ends of the earth are made the inheritance, and peculiar people of God, which was the peculiar dignitie of Israel in old time. In respect of which grace it was also promised to Abraham, that *he should be the heire of the world.* Notwithstanding it is true as touching dominion, that all are subiect vnto Christ, not onely all men, but also all things els in heauen and earth. *Psalm. 72. Esay 19.*

That which is lastly alleadged of the scape goate, Leu. 16. (that as all the sinnes of the children of Israel were put vpon that goate, to bee caried into the wildernesse: so also Christ bore all the sinnes of the people and tooke them away) confirmeth our opinion, and not the aduersaries. For not the sins of all men, but of Israel onely, were laid vpon the goate: so Christ hath taken away the sinnes of Christian people, who, as the Apostle witnesseth, is the Israel of God, prefigured by that carnall Israel. *Leuit. 16.* *Gal. 6.*

And these things of the first ranke of arguments. Where now the indifferent reader may iudge, whether the reproches sticke vpon vs, or vpon the aduersarie, wherewith he would defame vs: as though forsooth wee must needes correct, amend, polish, cut away, and abuse the speech of the holie Ghost throughout the Gospell. Trifles. *Thes. 188.*

VNTO THE ARGVMENTS OF THE SECOND RANKE.

CHAP. VIII.

Wherein generall solutions or answeres are contained.

HItherto answere hath been made vnto generall speeches. The second classe or ranke followeth, wherein

the aduersarie purposeth to proue peculiarly, that the repro-
Thes.23. bates (or as he speaketh in his *Compend. thes.* the vnbeleeuers)
are equally redeemed of Christ, as they are, who through
Three generall obseruations. faith are made partakers of saluation in Christ. But before we
1 seuerally weigh the places of Scripture, which in this rank are
produced, generally it is to be noted, that all those places are
particular of some reprobates onely, and such as for a time
haue been mingled with the good in the Church, and coun-
ted in the number of beleeuers, so long as the contrarie ap-
Of particulars, an vniuersall conclusion doth not followe. peared not in them. And of Particulars, when either both, or
one of the propositions is such, it is euident, that an vniuersall
conclusion doth not follow, as this is of the aduersarie: that
all reprobates and vnbeleeuers, no lesse then the elect and tru-
ly faithfull, haue redemption and remission of sins in Christ.
To proue this, he had need of other arguments through this
whole classe.

2 Further, seeing all those places intreate of them, who are
numbred with the beleeuers and sanctified in Christ, and af-
terward vnmindfull of their calling slide into grieuous falles:
or els also fall away altogether from the truth, hee taketh a
preposterous course, who thence seeketh to maintaine, that
redemption doth vniuersally belong as well to infidels as to
true beleeuers. For the proofes which are brought, describe
the benefit of Christ in respect of faith, and applie it to them,
Rom.1. Ephe.1. Col.1. And in the beginning of other Epi-stles of the Apostle. who were numbred with the Church of God, the faithful and
Saints in Christ, beloued and elect of God, because of their
externall profession of faith and repentance, and the wash-
ing of sacred Baptisme which they had receiued. For of such
the Church iudgeth charitably, leauing in the meane while
secret things vnto God the searcher of the harts, who know-
eth his owne, and can discerne betweene them that are fro-
ward, and vpright in heart.

3 Thirdly, it is to be marked, that they that so fall, are either
Of the fals and perseuerance of the elect. elect or reprobates. For the very elect and true beleeuers doe
often fall into sins against their cõscience, and greatly swarue
from the right way, as Dauid and Peter: yet they erre not fi-
nally, but are recouered, and brought backe into the way be-
fore

fore they die, and hauing their iniquitie pardoned them, (which was committed) perseuerance vnto the end is imputed vnto them: as Augustine largely teacheth, *do correptione & gratia cap. 7.* For the foundation of God is sure, hauing this seale: *The Lord knoweth who are his.* And as the Lord himselfe saith in the Gospell, *It cannot be that the elect should be deceiued*, to wit, finally. For if any of these perish, God is deceiued, and ouercome of mans sinne. But he is neuer deceiued, or ouercome of any thing: Therefore of his elect none perisheth. Neither that only, but euen true beleeuers (seeing all men haue not a liuely faith in Christ, but the elect) are kept by the power of God vnto saluation through faith, as Peter testifieth. And this is the meaning of the promises: *I wil giue vnto them one heart, and one way, and I will make an euerlasting couenant with them, & I will put my feare in their harts, that they may not depart from me.* Also, *I will plant them in their land: neither shall they bee any more rooted out of their land, saith the Lord.* Who are these but the faithfull, planted in the courts of the Lord, and ingrafted into Christ by a true faith? And by the testimonie of Iohn, *He that is borne of God, sinneth not, because the seede of God abideth in him: neither can he sinne, because he is borne of God. For wee are not borne againe of mortall, but of immortall seede by the word of the liuing God who abideth for euer.* Which thing seeing it is so, that word being once by regenerating faith apprehended, and receiued into the hart, abideth for euer, and can no more fall away, as Luther hath well obserued vpon that place.

Aug de cor & grat cap. 7. *2. Tim. 2.* *Matth. 23.* *2. Thes. 3. Tit. 1.* *1. Pet. 1.* *Ier. 32. 39, 40.* *Amos 9. 15.* *1. Iohn 3.* *1. Pet. 1.*

Obiection. *Hub. de thes. 29.* *1. Tim. 1 & 4.*

As for that which is obiected, that some fall away from the faith, and make shipwracke of it, wee must vnderstand, that faith is often taken for the doctrine of faith. And so many doe fall from faith, going backe from the doctrine which they did professe, & also cleauing vnto doctrines of deuils, while they would seeme to follow Christ, as Chrysostome and Theophylact expound those places, and Cyrill of Alexandria also hath it, that Hymeneus and Alexander made shipwrack concerning faith, because they said, that the resurrection was past already. To this end serueth the answere, that an histo-

Answere. Faith for the doctrine of faith. *Aduers. Anthropomorph. cap. 9.*

Diuerse significations of faith.

Credere Deo, credere Deum, credere in Deū. Aug. de Tempore Serm. 181.

rical faith is one thing, and a iustifying and sauing faith is an other thing: or, that it is one thing *credere Deo*, and another thing, *credere Deum*, and another thing *credere in Deum*: that is, to beleeue God, to beleeue that he is God, and to beleeue in God. To beleeue God, is to beleeue that the things bee true which he speaketh, which many euill men can doe. And to beleeue that he is God, euen the deuils may. But to beleeue in God, they onely know who loue him, and who are Christians not onely in name, but also in deedes and life. For faith without loue, is the deuils faith & vaine: but with loue, it is the faith of a Christian. And this faith of a Christian setled in the foundation, suffereth no man to perish, as Augustine writeth, which thing a certaine glosse also of Luthers vpon the 7. of Matth. confirmeth in these words: *That faith*

De fide & operibus, cap. 18.

which is effectually workes, purifieth the heart, and such vertue standeth vnmoueable against all the force of windes, and the power of hell, because it is grounded vpon the rocke Christ. Otherwise is the state of those, that haue an historicall, deuillish, and dead faith onely, and therefore counterfeite and not true, because it is not liuely: notwithstanding it may bee called true, as touching true notions or knowledge, and agreeable to diuine reuelations.

These things as touching the perseuerance of the elect and truly beleeuers, Heerbrandus *Disputatione Tubingensi de electione*, plainly confirmeth, which I here produce, that these new disputers (who now out of the same schoole sow contrarie opinions) may be lesse angrie with vs. For thus it hath determined: that *those who are predestinated to life, do not fall away finally: and that such are they, who vnderstand themselues to be ingrafted into Christ by a true faith. And whereas many doe fall away, who are in writing recorded to haue had faith, that they had onely a temporarie faith, without true regeneration of the heart.* These things saith he, in the foresaid disputation, *these* 40. 45. & 47.

Of the fall of reprobates that were in the Church.

Now, as touching the other part, concerning reprobates, who for a time haue a place in the Church among the sonnes of God, that rule is well to bee marked in the second chapter

of

of the first of Iohn, verse 19. *They went out from vs, but they were not of vs: for if they had been of vs, they had surely continued with vs.* He speaketh of them (as Augustine doth notably set foorth this place) who by chance going out, returne not againe: who also when they are within, are not of vs, nor as members are within the bodie of Christ, but as euill humours, sith that his bodie is as yet in curing, and the health of it shall not be perfect, till the resurrection of the dead. In the meane time because such persons are not manifest vnto men, they are plainly called beleeuers, conuerted, iustified, sanctified, redeemed, disciples and members of Christ, temples and the sonnes of God, yea the elect of God: plainly (I say) they haue these termes, whom we see to professe with vs the same faith and Christian conuersation, albeit in the meane while they be not oftentimes that in very deede, which they are called, before him, who discerneth the intents and thoughts of the heart, and vnto whose eyes all things are knowne and manifest. Ambrose *lib. 1. Com. in Luc. cap. 1.* saith very well: *Not euery one who is iust before men, is iust before God. Men see one way, God seeth another: men in the face, God in the heart, euen he is the iudge of the minde and the fact. Therefore it is perfect praise to be iust before God.* And this very thing doth Augustine largely teach, *de correp. & grat. cap. 7. & 9.* and citeth hither the saying of Christ: *If ye shall abide in my word, ye shall be truly my disciples.* For al that giue their names to Christ, are vsually called his disciples and Christians of Christ, by reason of their profession: but they be in deed that, which they be called, who abide in his word. As the Apostle also saith, *We are the house of Christ, if we hold that confidence and hope (whereof we reioyce) sure vnto the end.* And anon *We are made partakers of Christ, if wee hold sure vnto the end that beginning, whereby we are sustained:* If not, we are called before men partakers of Christ, of his household, sonnes and heires of God, citizens of the Saints, redeemed and beleeuers, but wee are not the same truly before the Lord, who will say in time to come: *I neuer knew you, depart from mee yee that worke iniquitie.* Tertullian *de præscrip. hæret.* in the beginning saith:

Tract. 3. in epist. Io.

How reprobates are called beleeuers and partakers of redemption.

Rom. 1. 1. Cor. 1. Ephe. 1. Col. 1. Phil. 1. 7.

Hebr. 4.

Ambrose.

Augustine.

Hebr. 3.

Matth. 7.

Tertull.

An excellent saying.

saith: *No man is wise, no man is faithfull, no man is great but a Christian, and no man is a Christian, but he that continueth vnto the end. Thou as a man knowest euery one outwardly, thou iudgest as thou seest: and thou seest, as farre as thou hast eyes. But the eyes of the Lord are high. Man looketh into the face, God into the heart, and therefore the Lord knoweth who are his, &c* Chrysostome also notably *in* 7 *Matth.* saith: *The raine of false doctrine doth not corrupt the Church which Christ hath founded, nor the blasts of the deuill driue it away, nor the force of violent floods doth moue it. Neither is it hereto contrarie* (saith he) *that many doe fall from the Church. For not all who are called Christians, are Christs: but the Lorde knoweth who are his.* For many wearing the cloake of a Christian name (as Augustine speaketh) vnder the couer of religion are secretly euill, hauing the name of Christ in their lips, but not in their hearts, of whom it is said: *This people honoureth me with their lips, but their heart is farre from me.* Luther also *in Psal.* 2. vpon those words, *I haue set my king vpon Sion, my holy hill*, putteth difference betweene generall and speciall holines. *That is generall, when some Church consisting of good and bad is wont to bee called holie: but that is speciall, whereby the true beleeuers truly and in very deede are sanctified before God, through the holy Ghost, whereas the rest are named holie, and counted Saints, only before men, by profession, and the vse of the Sacraments.* And in his booke *de seruo arbit. cap.* 61. he maketh difference betweene the iudgement of Charitie and faith. *The iudgement, or* (as he speaketh) *the rule of charitie calleth euery one that is baptized, holy; because charitie beleeueth all things, and presumeth good of our neighbours: but by the canon or rule of faith he is not holie,* (saith he) *vnles he be declared to be such a one by a diuine iudgement.*

Chrysostome.

All that are called christians are not such indeede. *Aug. in Ps.* 48.

Luther.

Holines generall and special.

Charitie and faith iudge diuersely of a man.

CHAP.

CHAP. IX.

Certaine sayings of the Scripture are examined touching the redemption of reprobates.

THese things thus forewarned in stead of a generall answere; now let vs runne in order through the testimonies of this classe or ranke. The first is cited out of Heb. 6. *It can not be, that they who haue been once inlightned, and haue tasted of the heauenly gift, and haue been partakers of the holie Ghost, if they fall away, that they should be renued againe vnto repentance, crucifying againe to themselues the sonne of God, and exposing him to ignominie.* They that here be described, are partakers of redemption, and yet reprobates. A particular conclusion followeth in the third figure: Therefore some reprobates are redeemed. The 1. place for the redemption of reprobates.

I answere. First the aduersarie should haue proued an vniuersall conclusion, and not a particular, as it hath bin said. Secondly vnto the minor I say: they that fall away after illumination receiued, are not forthwith to bee iudged reprobates, and to bee excluded from grace, with Montanus and Nouatus. For euen the elect fall sometime grieuously, but they are lifted vp againe of the Lord. And in that the Apostle seemeth to take away hope of pardon from such as fall away, omitting other expositions, Chrysostome Theodorite, Theophylact in their Commentaries, and Epiphanius *hæret.* 59. Augustine *in fine expos. ad Rom.* Ambrose *lib.* 2. *de pœnit. cap.* 2. and other ancient writers with great consent, and not vnfitly vnderstand the place, that the reiteration of Baptisme, and not the medicine of repentance is taken out of the Church: least the Iewes should thinke, that sacred Baptisme is like to the Iewish washings, which are vsed much and often. But as once Christ died, and death hath no more power ouer him: so wee are once baptized into the death of Christ, by the lauer of regeneration, and renewing of the spirit, and it is impossible for vs, if wee fall, to bee by it renewed againe A grieuous fall proues not a man to be a Reprobate. Some of the olde writers vnderstand by renewing, *Heb.* 6. a second baptizing.

vnto repentance. Which thing if a man attempt, hee crucifieth againe, and contemneth Christ, as much as lieth in him.

Two proofes of the aduersarie for redemption of reprobates. 1

Further, vnto the maior: Albeit I willingly graunt, that the Apostle speaketh of such as bee redeemed, or els as though they were redeemed, according to the foreshewed difference of the elect and reprobates: yet the proofes brought in of the aduersarie haue no force. The former of them is, that illumination and participation of the holy Ghost be fruites of redemption: and they that be partakers of the fruites of redemption, are partakers of very redemption also.

Answere.

Redemption is forgiuenes of sinnes.

The bad haue many gifts common with the good.

I answere: Paul Colos. 1. and elswhere defineth redemption to be the forgiuenes of sinnes: but that sinnes bee forgiuen a man, and therefore that he is iust before God, & heire of eternall life, cannot hereof straightwaies be gathered, because he is inlightened with the knowledge of the truth, or hath receiued some other gifts of the holy Ghost: for there be many gifts of the spirit common to good and bad. Mat. 7.22. and 1.Cor.12.3.

2

The later proofe of Huber is this: That which is done againe, must needes be done once alreadie: but they that perish, crucifie the sonne of God againe to themselues: *Ergo*, he was crucified for them alreadie before, to wit, to their profit and redemption.

Answere.

Marke this exposition of crucifying againe to themselues, &c.

But this sophisme is patched together of meere fallacies, *compositionis & dictionis*, and concludeth more then was in the premisses. In the minor the word (*againe*) must not be construed with (*to themselues*) but with the word (*crucifie*) as it is one word in Greeke ἀνασταυρόῦντας. Wherefore it onely followeth, if he bee crucified againe, that Christ hath been once alreadie crucified. Then, seeing men cannot at their pleasure crucifie the sonne of GOD indeede, it is added in stead of correction, that *to themselues*, that is, as much as in them lieth they crucifie him againe; and the sense will bee impious altogether, if a man expound that word (*to themselues*) that is, for their owne profit and redemption they crucifie Christ againe, as it is taken in the conclusion.

Another

Another place is Heb. 10. *Seeing therefore brethren, wee haue libertie to enter into the holie place by the blood of Iesu, let vs goe with a true heart and confidence. For if we ſhall ſinne willingly after the knowledge of the trueth receiued, there remaineth no ſacrifice for ſins.* And a little after: *Of how greater puniſhment, thinke ye, ſhall he be thought worthie, who ſhall tread vnder his feet the ſonne of God, and ſhall count the blood of the couenant, wherewith he was ſanctified, a prophane thing, and ſhall deſpite the ſpirit of grace?* This place Huber ſimplie vnderſtandeth of reprobates: but they are not ſtraightwaies to be counted for reprobates, and to bee barred of all hope of pardon with the Nouatians, who after the knowledge of the trueth, wittingly and willingly peraduenture fall. And in that it is ſaid, that there remaineth vnto them no ſacrifice for ſins, but an expectation of iudgement, of this there is diuerſitie of opinions. I take it as moſt ſimple, that there be no more ſacrifices for ſinne, as of old vnder the ſhadowes of the Law: that Chriſt was once offered, to take away the ſinnes of many, and will not come againe to die for ſins the ſecond time, but to iudgement; for their ſaluation doubtles that looke for him, but for their puniſhment that ſinne, ſpecially that ſinne willingly after they haue receiued the knowledge of the truth. Vnderſtand notwithſtanding conditionally, to wit, vnles they repent, as Theophylact well expoundeth, and the vſe of the Scriptures requireth. 1. Corin. 6. 9. Apoc. 22. 15. Iere. 18. 7. Certainly I eaſily graunt, that theſe of whom the Apoſtle intreateth, are to bee placed in the number of the redeemed, vpon the foundation before ſet downe, to wit, as farre forth as they profeſſing the ſame faith and conuerſation with vs, we are bound to account them for our brethren, for the houſehold and heires of God, and for ſuch as are ſanctified by the blood of Chriſt, vntill happily they bee made knowne not to bee of vs. All theſe things certainly the text plainly ſheweth to bee ſpoken of the Apoſtle, in reſpect of faith which a man ſeemeth to haue, and not of vnbeleefe, much leſſe of reprobation.

The 2. place.

An expoſition of the words: *there is no more ſacrifice for ſin, &c.*

We muſt take euery one in the Church for a brother, and redeemed for his profeſſion ſake, till the contrarie appeare.

The third place is 1. Cor. 3. *Ye are the temple of God, and the*

The 3. place. 1. Cor. 3.

the ſpirit of God dwelleth in you. If any deſtroy the temple of God, him will God deſtroy. That he ſhuld ſpeake here of reprobates (as Huber thinketh) it is vnlikely: for he ſpeaketh of the Church, which he had called Gods building, and now calleth it Gods temple, as elſewhere this ſpirituall building and habitation of the liuing God is at large deſcribed. As for the threatning, it belongeth to the authors of ſchiſmes, who through meere ambition, by factions diſtracted and prophaned the Church of Corinth, which God had cõſecrated to be a temple for himſelfe. The like place commeth againe, chapter 6. *Know yee not that your bodie is the temple of the holie Ghoſt, who is in you?* There ſpeaking to each beleeuer, he calleth them the temples of the holy Ghoſt, as alſo the members of Chriſt, ſaying: *Know ye not that your bodies are the members of Chriſt?* that thereby they might with greater care auoide all pollutions of the fleſh. But hereupon it doth not follow, that ſome being truly the members of Chriſt, and the temples of the holy Ghoſt, ſhal periſh for euer. It cõmeth to paſſe furely, that ſuch fearefully ſomtime defile thẽſelues, but not finally. An exãple hereof is the repentance of Dauid: and the promiſes beare witnes: *If the righteous falleth, he is not caſt away, becauſe the Lord vpholdeth him with his hand. No man ſhall take my ſheep out of my hand.* And in Paul, *The gifts and calling of God are without repentance. We are caſt downe, but we periſh not*, ſaith Paul. But that they periſh in their ſins, who were accounted the members of Chriſt, and the temples of God, it is no new thing: but if they had been of the true members of the Church, they had doubtles continued with vs, as Iohn ſaith. For there bee ſonnes of God (ſaith Auguſtine) who are not as yet ſuch vnto vs: and there be ſome againe, who for the grace which they haue receiued for a time, are called of vs the ſonnes of God, but yet are not ſuch with God. And as the ſons, ſo alſo the temples of God, and members of Chriſt, are to be accounted.

Epheſ. 2. 21. *1. Pet.* 2. 5.

True members of Chriſt can neuer finally fall away, yet they may finne grieuouſlie. *Pſalm* 37. 24. *Iohn* 10. *Rom.* 11. 29. *2. Cor.* 4. 9.

What members may periſh.

1. Iohn 2.

De Correp. & grat. ca. 9. A notable ſaying.

The 4. place. *Rom.* 14. *1. Cor.* 8.

The ſame anſwere ſerueth vnto the ſayings: *Deſtroy not him with thy meate for whom Chriſt died: neither deſtroy the worke of God for meate ſake.* Alſo, *Shall thy weake brother periſh*

riſh through thy knowledge, for whom Chriſt died? As touching the elect we graunt, that the true beleeuers, but weake in faith, are very often grieuously ſhaken with offences, yea deſtroyed and loſt, as touching the authors of offences, through whom there is no let but they ſhould periſh. Yet the Lord is able to eſtabliſh them, and alſo will eſtabliſh them, though they bee inconſtant and wauer. But as touching the reprobates, falling away from the trueth for offences and other cauſes, and vtterly periſhing, they are called, redeemed, & iuſtified by the death of Chriſt, as farre forth as in the iudgement of the Church, they obtaine for a time a place among the iuſtified and redeemed of Chriſt, as I haue often ſaid alreadie.

How a weake brother may be ſaid to periſh and be deſtroyed. *Rom.* 14. 5.

How Reprobates falling from the truth and periſhing, are ſaid to be redeemed.

In like ſort is that to bee vnderſtood, which 2. Pet. 2. wee reade of falſe prophets that periſh, *that they denie the Lord who bought them.* Doubtles the Lord is ſaid to buy them, as farre forth as they are numbred for a time among the faithfull, whom he hath redeemed not with ſiluer and golde, but with his precious blood. For out of the Church it ſelfe ſhall ariſe rauening wolues, not ſparing the flocke, and ſpeaking peruerſe things to draw diſciples after thē. But what ſaith Iohn? *They went out from vs, but they were not of vs: for verely they had continued with vs if they had been of vs.* Further, this is rightly referred to the boaſting of the falſe prophets, that him in very deede they denie, whom they call their Lord and redeemer: and bragge of libertie, when in trueth they bee the ſeruants of corruption and ſinne, as Peter himſelfe declareth, and the Epiſtle of Iude confirmeth. For theſe ſeducers ſecretly crept in, are thus there deſcribed, *that they turne the grace of our God into wantonnes, and denie God the onely Lord and our Lord Ieſus Chriſt.* But let vs alſo conſider the words that follow: for Peter addeth: *If they who haue eſcaped the filthines of the world through the knowledge of the Lord & Sauiour Ieſu Chriſt, be afterwards againe intangled therein, and bee ouercome, their laſt condition is worſe then the former, and it were better for them not to haue knowne the way of righteouſnes, then after the knowledge of it to goe backe, as the dogge to his vomite.* Out of theſe words the aduerſarie indeuoureth to

The 5. place. 2. *Pet.* 2. How the Lord hath bought Reprobates. 1. *Pet.* 1. *Acts* 20.

How they are ſaid to denie him ỹ bought them.

2. *Pet.* 2. 20, 21, 22.

collect,

collect, that many indued with true faith and conuerſion, and therefore by his death and blood waſhed, and iuſtified, doe periſh for euer. I anſwer as afore, that here properly the queſtion is not, whether ſome indued with true faith and conuerſion, doe ſo fall backe, that they periſh: but this the aduerſarie was to proue, that the reprobates vniuerſally no leſſe then the elect, and all vnbeleeuers no leſſe then the faithful, are made partakers of redemption in Chriſt. Which thing cannot bee concluded out of the Apoſtles words, ſeeing he ſpeaketh not but of them, who through the knowledge of Chriſt had eſcaped the pollutions of the world, which Huber himſelfe will haue to bee referred to their faith and conuerſion.

Secondly, as touching thoſe who falling riſe not againe, I denie, that ſuch were truly waſhed in the death and blood of Chriſt, and iuſtified, or were indued with a true and liuely faith in Chriſt. For the contrary hath been aboue ſhewed out of the doctrine of Peter, and other ſeruants of Chriſt. Neither ſaith Peter here, *It had bin better for them neuer to haue had true faith, or els to haue obtained righteouſnes, then afterward to fall backe from true faith and righteouſnes:* but hee onely ſaith: *It had been better not to haue knowne the way of righteouſnes, then after the knowledge of it to goe backe from the holy doctrine taught them.* And we denie not, that many who had caſt away corrupt opinions of God, and of matters belonging to religion, and had imbraced the trueth, doe afterward fall away from true doctrine to old, or els new errors, and by this meanes ſlide backe from faith, that is, from the doctrine of faith. We confeſſe alſo that many, who (as Auguſtine weigheth this place) either by fained promiſes, or externall reformation of maners had forſaken the filthines of the world, to wit, adulterie, fornication, vncleannes, wantonnes, idolatrie, witchcraft, drunkennes, bankettings, and the like, doe inthrall themſelues againe vnto the ſame, & liue in all filthines, and ſo runne into a more grieuous iudgement, then if they had neuer knowne the way of righteouſnes. But they, who doe after ſome ſort or other auoide the filthines of the

Peters words expounded.

Marke this touching back-ſliders.

De fide & operib. ca. 25. See alſo in *Pſal.* 48

the world, are not straightwaies to bee accounted washed in the blood of Christ, and iustified before God. For so, as many as among the Heathens haue liued honestly, or forsaking the filthines of their former life, haue begun to be sober, should be also accounted for men washed and iustified in the blood of Christ.

Neither be the things which Huber inferreth, of any force: *they had escaped filthines through the knowledge of Christ, and are said to haue knowne the way of righteousnes, and the holie commandement, that is, the holy doctrine of the Gospell is said to haue been deliuered vnto them.* Therefore they had true faith in Christ giuen them. As though the faith of Christians were nothing els, than the bare knowledge of Christ, or of the way of righteousnes and of the holy commandement. Surely the very deuils haue a knowledge of Christ, and that greater then men. But they are insnared againe: therefore they were once set free and at libertie. I graunt in part: they were escaped from their former errors, and their outward wicked conuersation, wherein while they are againe intangled, they be polluted a fresh, and like dogges eate againe their vomite, which they had alreadie cast vp, after that sort doubtles, as hath been spoken, to wit, either by fained promise, or els truly (as Peter saith) while laying aside their wonted errors and maners, they bee honest for a time, not walking any longer in wantonnes, lusts, drunkennes, surfettings, bankettings, and abominable idolatries, or running any longer with prodigall persons vnto the same excesse of riot, as Peter saith, 1. Pet. 4. But not all, in whom there is seene some reformation of maners, haue purified mindes through the spirit and faith vnfained, with loue voide of dissimulation from a good conscience and a pure heart.

Obiection. Answere. 2. Pet. 2. 18.

There be cited also the words of Peter, 2. Pet. 1. where he speaketh of him who professeth faith, but hath not workes, *that he is blinde, and hath forgotten that he was purged from his old sinnes. Therefore false christians and hypocrites, who perish at the length, were sometime clensed and iustified from their sinnes, no lesse then they, whose faith by good workes is effectuall.*

The 6. place 2. Pet. 1.

effectuall and abideth. The answere hereunto is the same that was before: It must bee vnderstood according to the vsage of the Scriptures, which call them Saints, iustified, and clensed from sinnes, as many as are baptized into Christ, and ingrafted into his Church. Because the Church ought to take them for such, according to the iudgement of charitie, albeit before God oftentimes they bee not such. Further, the sense may bee this, that such haue forgotten their baptisme, which is a certaine visible sanctification, and purgation from sins, according to that saying: *be baptized and wash away thy sins.* But as Augustine very well maketh difference betweene visible and inuisible sanctification, *Man by visible Sacraments through his ministerie doth sanctifie, but the Lord by inuisible grace through the holy Ghost, wherein lieth the whole fruite of the visible Sacraments: and some men haue inuisible sanctification, and it doth them good without visible Sacraments: but visible sanctification which happeneth by visible Sacraments, a man may haue without the inuisible, but it can doe him no good. For visible baptisme without inuisible sanctification did nothing profit Simon Magus.* These things Augustine *super Leuit. l. b. 3. quæst. 84.* whereunto Luther also consenteth vpon the second Psalme.

The 2. expositons of Peters words, how a hypocrite falling away, is said to haue been clensed from his olde sinnes.

Acts 22. 16.

Augustine.

Visible and invisible sanctifications.

But it is too absurd and fooliſh, that the aduersarie laboureth to wrest to his purpose also that notable description of the grace of God towards the faithfull in the beginning of the chapter in Peter. Peter (saith hee) testifieth, that they may be damned, who haue alreadie obtained faith and saluation, and all things belonging to godlines. But what if this be denied him, how will he proue it? Because (saith he) he obiecteth vnto them blindnes. But (good sir) it is plaine to euery one by the text, that that vpbraiding pertaineth not to true beleeuers, whose faith is effectuall by loue, but vnto false Christians: who hereby, that they shew not their faith by works, doe sufficiently declare, that they are not indued with true faith, but are blind and see nothing. Certainly it is plaine deceit, willingly to confound together those two most diuers sorts of men, which Peter purposely seuereth, and not to regard

The true method and sense of Peters words.

2. Pet. 1. 3. to verse 12.

regard what agreeth fitly to either. First vnto those that are truly conuerted, and indued with a liuely faith in Christ, belongeth that setting out of grace; *that the diuine power hath giuen vnto them all things belonging to life and godlines; that they are called to glorie and vertue; that they haue obtained great and precious promises, and are made partakers of the diuine nature, being escaped out of corruption in the world.* These things are spoken of them, who had obtained like precious faith with Peter and his like, which surely cannot be spoken of them, who haue only an historicall and dead faith, that is, the faith of deuils and not of Christians. Secondly, by way of exhortation he carefully seuereth a liuely and a dead faith: that they who haue a liuely faith, doe shew it by workes, and by adding to faith vertue, to vertue knowledge, to knowledge temperance, long suffering, godlines & loue, are not found idle and vnfruitfull in the knowledge of Iesu Christ. Contrarily he pronounceth them blinde, and such as see nothing, but haue forgotten their purging from their old sinnes, who haue not good workes. Where now by Antithesis he directeth his stile against hypocrites and false Christians: who (as Iames painteth them out) are hearers onely of the word, and not doers, deceiuing themselues, and seducing their owne hearts. And albeit they seeme religious, yet their religion is meere vanitie, and their faith dead. But what is this to the true beleeuers? are they therefore in danger of damnation, because hypocrites perish in their vanitie? Nay it is so farre off, that the Apostle should teach that the true beleeuers are damned, that contrariwise hee witnesseth, that such as bee fruitfull in the knowledge of the Lord, doe more and more confirme their vocation and election, and that it shall come to passe, that they shall neuer fall, but haue a plentifull entrance into the kingdome of heauen. *Iames 1. and 2.*

That which is beside obiected out of 1. Pet. 2. that the reprobates also were laid vpon the corner stone Christ, we simply deny, as being farre from Peters words, who writeth of the disobedient Iewes, who were offended at Christ, that they The 7. place 1. *Pet. 2.*

** Ad hoc positos esse, non dicit, impositos Christo.*

they were* ordayned to bis, he doth not say, that they were laid vpon Christ.

The 8. place Gal. 3. & 5.

Out of the Epistle to the Galathians, two places also are cited: as that, chap. 3. Paul warneth the Galathians: *Are ye so mad, that when ye haue begun in the spirite, ye would now end in the flesh? Haue ye suffered so many things in vaine?* Also chap. 5. *Therefore stand in the libertie, wherewith Christ hath made vs free, and be not intangled againe in the yoke of bondage. Behold I Paul say vnto you, if ye be circumcised, Christ shall profit you nothing: ye are made voide of Christ; as many as are iustified by the law, are fallen from grace.* Of these words it seemeth to follow, that they may be reprobated, who haue been redeemed and set at libertie by Christ, and who were truely iustified and regenerated, and ingraffed into Christ as liuely members.

1 *Expos. epist. ad Gal.*

First I answere, that it is not manifest that the Galathians fell away finally: nay in the iudgement of Augustine, they had not yet fallen, or yeelded to the seducers, but were wauering, and did not fall away. But yet not to contend about that, whereabout I see interpreters disagree, this is certaine, that if they were already caried away with the error of the false Apostles, yet they erred not finally, according to the saying of the Apostle, *I am perswaded of you in the Lord, that ye will not be otherwise minded.* Whereupon also hee saith not flatly, *ye haue suffered so many things in vaine*, but by way of correction addeth, (which thing Huber of purpose concealeth) *if yet in vaine*, signifying, that he is perswaded of better things, and such as accompanie the saluation of the Galathians, although he speake very sharpely to reproue them. Why then doth he so intreate them, as men, that be in the extreame danger of saluation? Because those horrible euils which those seducers labour to insnare them in, were greater than could be vttered, and that sharpenes was good for the Galathians to keepe them in the doctrine of faith, by the consideration of destruction.

Cap. 5. 10.

Question.

Answere.

2 Secondly the consequence of the propounded argument is denied, which Huber would faine seeme to proue three waies.

waies. First because some beginning in the spirite, doe ende in the flesh: The Syllogisme will be thus: 1

They that begin in the spirite, are iustified and redeemed.

But some beginning in the spirite, are reprobated, because after they haue begun in the spirite, they end in the flesh.

Therfore some of the number of reprobates were iustified and redeemed.

Here the Maior taken vniuersally is denied, therefore the conclusion is of pure particulars. The Maior is true onely of such as haue the spirit of iustification and regeneration. But God doth not suffer those who haue so begun in the spirit, to end in the flesh, but he maketh perfect in them his own good worke vnto the day of Christ Iesu. Notwithstanding many begin in the spirit, as far forth as they professe the doctrine of the spirit, or of the Gospell, touching free iustification by Christ, or else haue receiued also some spirituall gifts: who, whiles they returne not from their errors repugnant to the Gospell, wherein to they fell, or otherwise by their vnthankefulnes are depriued of those gifts of the spirit, are said to bee perfected in the flesh, whereas they began in the spirite. *Phil.* 1. How many begin in the spirit.

His second proofe leaneth on the saying: *Haue ye suffered so many things in vaine?* But the Maior is false, vniuersallie taken, namely this: That whosoeuer suffer for the Gospell in vaine, they are reprobates, hauing once receiued the grace of iustification. For it may be (as the Apostle witnesseth) that they, who haue not charitie, and therefore neither true faith and iustification, may yet suffer aduersitie, but all in vaine. 2 *1. Cor.* 13.

Thirdly thus he proueth it. As many as be of ỹ works of the Law, or would be iustified by works, are subiect to the curse. But some redeemed from the curse of the Law, do fal againe into the Pharisaicall error of the righteousnes of workes. Therefore some once redeemed, are againe insnared in the curse. Here the answere vnto the minor is manifest: that they who are truely made partakers of redemption by faith, doe not erre that way finally. But such as abide in that error of the righteousnes of workes, whether they haue knowne at any time the trueth of the Gospell or no, it cannot be proued, 3

that they were euer truly redeemed from the curse. For this redemption belongeth to them onely, who by true faith in Christ are the seede of Abraham, and are heires according to the promise, as is largely taught. Gal. 3.

The 9. place Gal. 5.

As touching the place Gal. 5. *Stand ye in the libertie, wherwith Christ hath freed vs*, the aduersarie collecteth, that men once deliuered by the blood and death of Christ, may againe lose that libertie, while they abide not in it, but are intangled againe with the yoke of bondage, and so make Christ vnprofitable vnto them, and fall from grace.

I answer, the text hath not, stand ye in the libertie wherewith Christ hath freed *you*, as Huber depraueth it: but wherewith he hath freed *vs*. And the opposition of the sonnes of the bondwoman and of the free, of the beleeuers and workers, namely, who standing to set vp their own righteousnes, are not made partakers of the righteousnes of Christ, doth manifestly shew, that this deliuerance by Christ belongeth not to all without exception, beleeuers and vnbeleeuers: but he that beleeueth in Christ hath that libertie, and doth not lose it finally, because it is eternall. For Christian libertie (as Luther also vpon this place watneth) is such a gift, whereby in stead of sinne and death, we haue righteousnes and eternall life, and haue God for euer mercifull and fauourable through Christ. We confesse neuertheles, that many stand not in the libertie, wherwith Christ hath freed vs. First, because euen the elect and true beleeuers are often tempted, and intangled in errors repugnant to the foundation, but (as it hath been often said) not finally. Secondly, because many professing faith and Christian libertie, and so farre forth hauing place for a while among Christs freemen, are againe to the losse of their saluation intangled with the bondage of the Law and mans traditions, yea of the world and the deuill. And both of these make Christ of none effect vnto themselues, and fall from grace and consolation: these absolutely and perpetually, the other so long onely as vntill they repent.

Luther of Christian libertie.

Many fal from Christian libertie, but diuersly.

1

2

The same answere serueth to other two places, namely concerning the Iewes, being as certaine branches broken

off

off from the Oliue tree, and concerning the Gentiles who should be cut off, vnles they continue in the bountifulnes of God. And, *my father taketh away euery branch that beareth not fruite in me: and euery one that beareth fruite he purgeth, that it may bring forth more fruite. Except a man shall abide in me, he is cast forth and withereth, and men gather them, and cast them into the fire.* The simple meaning of these words is, that not all, who by outward vocation are among the people of God, (that greene and fat oliue tree and elect vine) and so are accounted among the branches of Christ, shall be saued: many such haue been long ago cut off, and shall be cut off hereafter for vnthankfulnes. For there are many hypocrites partakers euen after a sort of grace, albeit not vnto iustification: who because in shew for a time they florish and are greene, but in rendring fruite deceiue the hope of the husbandman, and haue faith in their lips more then in heart, at length are cast away.

The 10. and 11 places. *Rom.* 11. *Iohn* 15. *Iere.* 11. *Esay.* 25. *Matth.* 21.

Hipocrites for a time flourish as greene branches, but at length are cut off.

But that it happeneth to some of the elect and truly godlie to bee so cut off, it is not onely not proued by these testimonies, but also the contrarie is therein plainly set downe. First, who were the Iewes whom God reiected? vnbeleeuers, not obeying the Gospell, being ignorant of the righteousnesse of God, and seeking to establish their owne righteousnesse, and to whom was giuen of God the spirit of slumber, in his iust iudgement, and eyes that they should not see, and eares that they should not heare, as the Apostle describeth those reprobates. But discerning the elect and godly from them, he saith: *God hath not cast away his people, whom he foreknew.* Againe, *Israel attained not that which he sought for: but the elect haue attained it: the rest haue been hardened.* But they were reiected for vnbeleese: who denieth it? But by the iust iudgement of God they came not vnto faith, because they were not of his elect. For who will say, euen the veriest foole of all (saith Augustine) that the malitious Iewes, who haue perished in their hatred, and who being of that nation enemies to Christ as yet doe perish, that they are elect and beloued?

The Elect are neuer cut off, nor cast away, proued by three reasons.

Rom. 10. & 11. 8. *Verse* 2. & 7.

Secondly, Paul doth not so much speake vnto euery one of

the elect of the Gentiles, as in common vnto the whole body of such as were cõuerted, among whom many were in name onely faithfull and members of Christ, when he threatneth them with the example of the vnbeleeuing Iewes. Albeit though it were graunted that the Apostle directeth his aduise to euery elect and faithfull one, yet nothing is thereupon effected, because he speaketh by supposition, that they shall bee cut off, *vnlesse they shall continue in the goodnes of God.* But the elect doe continue, and that they may continue, and may more and more answer vnto their calling, and not receiue the grace of God in vaine, to that very end serue those spurres of exhortations and threatnings profitable vnto them, to put away the securitie of the flesh, wherewith we daily wrestle.

1. *Iohn* 2. 19.

3 Thirdly, Christ Ioh. 15 plainly setteth down the difference of the two kinde of branches, fruitfull and vnfruitfull: of the truly godly, and of hypocrites hauing a shew onely of godlines, who neuertheles are for their externall profession iudged to be in the vine. And of these the Lord saith, that *euery branch not bearing fruit in him, shall be taken away and burned.* Who are those, but such as haue faith without workes, that is, a dead faith? But of the branches that beare fruite hee saith, that the father will purge euery branch that beareth fruite, that it may bring more fruite. Vnder this proposition now let vs set downe the assumption: But all true beleeuers, in whom faith is effectuall by loue, and florisheth by purging the hearts and purifying the soules, are fruitfull branches. *Ergo*, the father will daily more and more purge them: so farre off is it, that they shall be cut off.

A Syllogisme.

The parable also of the debter, Matth. 18. seemeth to confirme, that redemption, that is, remission of sinnes is made voide in some persons. For he that had his debt forgiuen him, was for his crueltie towards his fellow seruant, deliuered to the tormenters, till he should pay the whole debt.

The 12. place *Manh.* 18. The parable of the debter expounded.

I answere, that so great an agreement is not graunted to a similitude in disputing, that it may be applied in euery respect vnto the thing, whereto it is to bee vsed. Otherwise a similitude were not a similitude, but the thing it selfe. The minde and

and scope of Christ is to bee considered, who meant not to teach, whether sinnes once remitted, were retained or not: but he sheweth, it is required that wee forgiue our brethren their offences, if wee would obtaine the pardon of our offences at Gods hands. Whereupon Christ also concludeth that parable thus: *So also my heauenly father shall doe vnto you, vnles ye forgiue euery one his brother from the heart their offences:* that is, as Christ himselfe Matth. 6. largely teacheth: *If we shall forgiue men their offences, our heauenly father will also forgiue vs: but if we forgiue not, neither will the father forgiue vs.*

But whether sinnes forgiuen bee retained, wee may reade the opinion of the Schoolemen, *4. sent. dist. 22. & part. 3. Thom. quest. 88.* As there we may see, they dispute the matter very doubtfully and confusedly: but there be farre more plainer testimonies of the sacred Scriptures: *Whom he hath predestinated, them he hath called: whom he called, them he hath also iustified: whom he hath iustified, them he hath also glorified. I will remember their sinnes no more, saith the Lord. I hat he also blotteth out as a clowde their sinnes, to whom he is mercifull, and casteth them behinde his backe, yea into the bottome of the sea.* These speeches doe sufficiently shew, that when God pardoneth sinnes, he so pardoneth, that he for euer forgetteth them, and bringeth them as it were into smoke, and to nothing: and therefore what sinnes he forgiueth, he doth for euer forgiue.

Whether sins once pardoned be againe retayned. *Rom. 8. Iere. 31. Esay 44. & 38. Mica. 7.*

What sinnes God once forgiueth, he euer forgiueth.

But Huber is twise fooliſh, (that I say not after his maner, mad) who out of the said parable would faine haue it to bee meant, that the sinnes of all alike are pardoned and that the reprobates are as well saued by Christ, as any other whomsoeuer. Doth he not see the contrary in that seruant? that remission of sinnes belongeth not to all, but to them who confesse their sins, and in humble maner craue pardon for them, being readie also from their hearts to pardon their fellow seruants?

Thes. 270.

One only place remaineth, 1. Ioh. 5. *That they who beleeue not God, make him a lier.* Out of which saying this champion

The 13. place *2. Iohn 5. 10.*

collecteth, that the promises of grace and life in Christ doe appertaine to the vnbeleeuers and reprobates also. Contrariwise Iohn expressely restraineth the promise of life vnto the beleeuers, when he saith, *He that hath the sonne hath life.* But the vnbeleeuers haue neither the father nor the sonne, but do liue without Christ and God in the world, being strangers from the couenants of promise, and haue no hope as Paul witnesseth Is this it whereby the reprobates, and vnbeleeuers receiue life in the sonne of God, as this trifler saith? And the man very confident in so grosse ignorance, pleaseth himself, and like proud Goliah challengeth all men to shew how the vnbeleeuers as it is in Iohn, (in whose place he setteth the reprobates) doe make God a lier, if they receiue not life in his sonne? As though here I know not what sharpnes of wit were requisite.

Ephes. 2.

They that beleeue not God, make him a lier:
But such as beleeue not the Gospell, beleeue not God.
Ergo, they make him a lier.

The maior is euident. The minor is proued by the text, because the Gospell is the testimonie of God concerning his sonne, that beleeuers in him may haue eternall life. They therefore who either are touched with no care of saluation, or else seeke the same without Christ, or some other way, are incredulous vnto the Gospell beleeue not God himselfe, and therefore, as much as in them lieth, they make him a lier: as contrariwise, such as receiue his testimonie, do as it were subscribe with their hands and seales that God is true. But (saist thou) to whom the benefits of the Gospel, redemption, righteousnes, and life eternall do not belong, they are not bound to beleeue the Gospell: nay they make God true in not beleeuing, in kicking against it, and in blaspheming it: (for so this vile spirit speaketh) But vnto the reprobates the benefits of the Gospell belong not by our supposition: Therfore they are not bound to beleeue. Yea Mary this is an argument vnanswerable. But I distinguish the minor: Albeit the benefits of the Gospell belong not by fruition to the reprobates and vnbeleeuers whomsoeuer, as farre forth as they are such, and that

How a man maketh God a lyar.

Iohn 3.

Obiection.

Thes. 266. & 484.

Answere.

The benefits of the Gospell belong not to

that through their owne fault: yet they belong vnto them by inuitation, so farre forth as all alike without difference of elect and rebrobates are commanded to repent and beleeue the Gospell with an vniuersal promise: *Whosoeuer beleeueth shall haue euerlasting life.* And this is enough for this present purpose.

reprobates, as they doe enioy them, but as they are inuited to them by the Gospell preached.

Very well saith Luther (whom alone these fellowes admire in other things, but here doe extreamely contemne) in in his preface to the Romanes: *Vpon the onely sentence of predestination depend all things: who shall receiue the word, and who not: who shall beleeue, and who not: who shall be deliuered from sinne, and who blinded: who shall be damned, and who iustified. Notwithstanding he aduiseth that curious persons be bridled, who before they learne Christ and the vertue of his crosse, doe search into the depth of predestination. But thou* (saith he) *learne the knowledge of Christ, wrestle daily with thy flesh by faith, and then thou shalt perceiue how full predestination is of consolation.* And euery where he teacheth, that wee must iudge of God and of his wil and good pleasure towards vs, not by that which goeth before, but by that which cometh after, and is the later (as we speake): we must execute what God commandeth: we must behold the sonne incarnate, and simplie rest in his reuealed word, according to that in the third of Ecclesiasticus: *Seeke not thou the things that be too high for thee, nor search into them that be aboue thy reach: but such things as be commanded thee of God, meditate religiously vpon them: for the eye of the bodie are not needfull for the vnderstanding of secret mysteries.*

Luther.

In Gen. cap. 26. & 43. Item de ser. arbit. & in Psal. 5

Vers. 21.

VNTO THE ARGVMENTS OF THE THIRD RANKE.

CHAP. X.

LEt vs come now to the third Classe, which containeth absurdities so absurdly heaped together, as nothing is more

more absurd. For if the originall of these absurdities be considered, they spring not from our doctrine, but frō the braine of a malitious person, impudently assailing the trueth, and of a wicked desire to brabble and slander, babbleth fooliſhlie what he pleaseth, according to the rule: *Accuse thou falsely with boldnes, alwaies something taketh fast hold.* And the very handling is a meere Chaos, and a confused heape, breathing out nothing but babling and impudencie. It euery where floweth with so many digressions, repetitions, and cuckow songs, and as though he had no propounded marke: he catcheth at one thing after another: so that to him that readeth these things, that thing will befall, which happened long agoe to a king of the Lacedemonians, who, when hee had heard an Embassador making an oration on a time very long but confusedly, answered briefly and pithily: *I haue forgotten the first things, I understand not the last.* But it is well done, that this slanderer (who in his booke is carried with a desire to contend I know not whither) doth in order rehearse (that it may be certaine what he meaneth) those strange absurdities, which he saith doe necessarily follow of the doctrine of Caluin (as hee calleth it) touching the redemption of mankinde, (for hereof is the question). And these they be:

Huber. in Comp. Thes.

1. *That all Christian religion and faith is called into question.*

2. *That the face of the Scripture is such, that it is made more like to the most lying Alcaron, then to the truth of the eternall God.*

3. *That the Catholike and true Church is condemned, which hath beleeued and alwaies with one mouth confessed, that Christ died for all men.*

4. *That men are driuen to desperation, when no man can haue any certaintie of his saluation: for that our consolation and Diuinitie consisteth of pure particulars.*

5. *That the whole preaching of the Gospell is abrogated.*

6. *That the Sacraments are taken away.*

7. *That God is accused of deceit and lying.*

8. That

8. *That Christ is accused as a deluder of God and men.* deluder

9. *That this also followeth, specially if the doctrine of Predestination also (as our men iudge of it) bee considered, that God is worthily accused (which God forbid) of crueltie, of reioycing at other mens euils, of iniustice, and in a word of the vilest sinnes.*

Oh villanies most worthie to be detested of al men! Who is not astonied and greatly abashed at such hainous false accusations? But let vs heare how he proueth these his absurdities, and relying vpon the truth, (then which nothing is more strong) let vs defend our selues against the bitings of this Sycophant. 3. *Esra.* 4.

CHAP. XI.

An Apologie or answere to the first and second accusation.

FIrst therefore he laieth to our charge, and accuseth our opinion of vniuersall redemption, that thereby doubtles all Christian religion and faith is called into question. Why so? we require of thee Huber the proofe of so great a crime, seeing that no man shall be innocent, if it bee sufficient to accuse onely.

If any Article (saiest thou) bee approued in Scripture, and bee throughout euery side of the leafe taught and plainly declared, it is this truly, that *Christ died for the whole world, no man excepted.* Therefore to denie this Article, is nothing else, then to charge the whole Scripture with falsehood. For if no credit bee giuen to these things indited so soundly and largely by the holy Ghost, and containing the summe of the whole Gospell, what shall be attributed to the whole Scripture? *Thes.* 48. and in the rest following.

I answere. The antecedent is denied, to wit, that the doctrine of vniuersall redemption, as Huber interpreteth it, is the doctrine of the holy Ghost, as though all sinnes were alike by the death of Christ, forgiuen to all men, beleeuers, and vnbeleeuers, The confutation of the first accusation.

beleeuers, receiuers and contemners. For as we haue ſeene aboue, this cannot be plainely ſhewed by the heape of teſtimonies which are brought: but this is the teſtimonie of all the prophets and Apoſtles with one conſent, and the ſumme of the Goſpell, that *whoſoeuer beleeueth in Ieſus of Nazareth, ſhall receiue remiſſion of ſinnes through his name.* And hereafter alſo when we ſhall come to the prooſe of our true opinion, we will at large make it plaine, what the Scriptures teach vs of this preſent controuerſie. Wherefore it is the Goſpell of men, and not of Chriſt, that *euery one whether he doe beleeue or not, doth receiue remiſſion of ſins through his name.* Therefore let thoſe men lay aſide this boaſting of Scripture, who ſo plainely contradict the foundation of the Scripture, and let them take heede, leaſt their owne foote be ſnared in the gin they haue layed. For if they are to be ſaid to ſtirre vp warre againſt the Scripture, and to ouerturne religion and Chriſtian faith, who gainſay the ſumme of the whole Goſpell, what reckoning ſhall the Chriſtian world make of theſe men?

Acts 10.43.

The confutation of the ſecond.

The ſecond accuſation ringeth of nothing but Mahumetiſme, Paganiſme, Iudaiſme, by the ſame lying ſpirit, whereby the Iewes raging againſt Chriſt, caſt in his teeth Samaritaniſme, and (that I may ſo ſpeake) Sataniſme. Whereupon alſo, ſeeing the ſeruant is not aboue his Lord, nor the Diſciple aboue his Maiſter, we nothing regarde this reproach, as other innumerable. And that the vanitie of it may appeare, all the colour of blame lieth in this: In the Alcoran God thus ſpeaketh to the Turkes, Diſciples of Mahomet: *If we would, we could giue a good and ſure way of ſaluation to euery nation: but now our word is eſtabliſhed, that Hell may be filled with the ſociety of Diuels and men.* Therefore it is the doctrine of Mahomet, that ſurely God is able to ſaue all people, nations, and men, but he will not: and that for this cauſe, becauſe he hath from eternitie and vnchangeablie decreed to declare his iuſtice in the damnation of diuels and reprobate men. But albeit this ſlander doth not much pertaine to this preſent purpoſe, and therefore may bee omitted, (for the controuerſie

Theſ. 276.

now

now is of Redemption, not of Predestination, which the aduersarie euery where mingleth, by that dexteritie of method, whereby he thrusteth this accusation into the second classe, whereas it should belong to the third,) yet that all men may know this shameles person, I say, that it is a meere cauill and babling. For as in the writings of Heathens, so also in the religions of the Gentiles, Turkes and others, as also of heretikes, a man may finde many things agreeing with the trueth of Christian Religion. Which things are so farre off from making Christian faith to be in any part suspected, or disabled in any poynt; that on the contrarie they establish and strengthen the same. Otherwise all things, wherein there is found such consent, ought to be blotted out of Christian Religion, as erronious, false, foolish, Turkish, and heathenish. As for example, the Turkish religion acknowledgeth one God, Almightie, creator of heauen and earth: also it teacheth, that Christ the sonne of Marie was sent of God, whose precepts euery seruant of the Gospell in iudging ought to follow, and such like. Therefore let Huber denie, that there is one God, let him denie him to be Almightie, let him denie him to be the Creator of all, let him denie Christ to be the sonne of Marie, let him denie him to be sent of God, let him denie his precepts to be kept of Christians and such like things, least hee seeme to haue some thing in common with the Turkes: Lastly, let him goe on his head, because the Turkes goe a foote. And if this be ridiculous, it is more than Turkish furie and madnes, to condemne this proposition as Turkish: *That God is able surely to saue all men, but he will not, because he hath otherwise from euerlasting decreed.* What the Alcoron teacheth of this, or not teacheth, we nothing passe, who haue not learned to draw the truth out of the stinking puddles of men, but out of the cleere fountaines of Israel, and we doe stand onely vnto the iudgement of the diuine Scriptures. And they teach vs, that God hath mercy vpon whom hee will, and hardeneth whom he will, and that he hath raised vp Pharao, and by his example generally vessels of wrath conioyned vnto destruction, and doth daily raise vp, that in them he may shew his power

Whatsoeuer the Turkes and heathens teach & hold, is not therefore to be condemned as erronious, and wicked: for they teach many things agreeing with the trueth of Christian religion.

A true & godly proposition, though the Turkes teach the same in effect.

Exod. 33.

Rom. 9.

power and wrath: as contrariwise he hath prepared vessels of mercie vnto glory, that he might make knowne the riches of his glorie. What, that the Iudge at the last day shall say vnto them, that shall be at his left hand: *Goe ye cursed into euerlasting fire, prepared for the diuell and his Angels?* Doe these things obscurely testifie, if we would rather follow the iudgement of the spirit, than of the flesh, that albeit God is able to saue all, yet he will saue some surely of the damnable masse of mankind, and damne others, according to the eternall counsell of his will?

Matth. 25.

A Dilemma, prouing that some are saued, and others damned, and that by the will of God.

Further, seeing it is without all doubt, that some shall be saued, and some damned: it must needes be done, either with or against the will of God. Not against his will, for so he should not be omnipotent: therefore with his will, and because he willeth it, therefore from euerlasting he willeth it: vnles we would thinke, that God doth any thing by chance, or rashly, or else that some new thing falleth into his prescience and will. Augustine confirmeth this reason. *We are by no meanes to beleeue,* (saith he) *that the Almightie God would haue any thing done, which is not done: because without any alteration or change, he hath done, what soeuer he would in heauen and earth, as the truth declareth: and therefore certainely he would not doe, what soeuer he hath not done.* The same man saith: *No free will resisteth God, when he is willing to saue; for so to will and to be vnwilling, is in the power of the willer or willer, that it hindreth not the diuine will, nor doth ouercome his power. For concerning those men, who doe the things that God willeth not, he himselfe doth what he will.*

Aug. Enchir. ad Laur. cap. 103.

Psalm. 115. 4.

De cor. & grat. cap. 14.

A notable saying.

Luther.

Luther also in *præfat. ad Rom.* plainely writeth, *That all things depend of predestination, who shall beleeue, who not, who shall be saued, who damned.* And addeth that, which I leaue to be diligently obserued of the aduersaries: *that the sentence is stable, and the necessitie immoueable of predestination, that it cannot be changed nor ouerthrowne of any creature.* But chiefely in his booke, *de seruo Arbitrio,* he confirmeth it at large; that the saluation of some, and the damnation of others, doe wholy arise from hence, that God will haue some saued,

saued, and others damned, according to that saying of Paul. *He hath mercie on whom he will, and whom he will he hardeneth.* And as touching the reprobates, he expressely writeth, chap. 161. *That God of his owne meere will forsaketh, hardeneth, and damneth men.* And addeth manifestly, that this is it, that greatly offendeth common sense and reason, as though God were delighted with the paines and torments of miserable persons. Also chap. 168. he saith: *that the loue of God is eternall and immutable, and also the hatred of God toward mē euerlasting, before the world was made.* And many such sayings doth that booke containe: as, *that by his secret and fearefull will, God ordaineth whom and what manner of men he will haue to be partakers of mercy that is preached and offered: that the will of his maiestie reiecteth and leaueth some of purpose, that they may perish: that such as he forsaken or hardened by that secret will of his maiestie, doe not receiue God willing, speaking, doeing, and offering himselfe: against that willinglie he hardeneth by that vnsearcheable will, &c.* And that admonition of his, is very godly: *In such things it is not our parts to search out the cause of Gods will, but to reuerence, loue, and adore it, restraining the rashnes of reason: seeing Christ also,* Matth. 11. *bringeth no other cause, why the Gospell is hid from the wise, and reuealed vnto little ones, than the good pleasure of the father.* This doctrine of Luther, O Huber, sauoreth more certainely of the spirite of God, than those propheſies which thou hast drawne out of him, and doest wish to be fastened vnto all the dores of the Temple, and to be written in all mens hearts. Why then doe ye not admit it into all your Churches, and without contention engraue it in your owne and other mens mindes? If yee shall doe it, it is well: but if yee continue to finde faulte with it in vs, and after your wonted boldnes by your wicked stile and tongue, banish it as Turkish, or else opening the dore to Turcisme, and other vnspeakeable mischiefe, I aduise you, consider in time, whether you will cast downe the authoritie of Luther, in the aduauncing whereof, euen vnto heauen you haue hitherto so greatly laboured.

CHAP.

CHAP. XII.

Vnto the third accusation.

FVrthermore it is an impudent speech, that *the Catholike and true Church is condemned of vs, which hath beleeued, and alwaies with one mouth confessed, that Christ died for all men.* We also confesse, that Christ died for all men. For who can denie that without distinction, which diuers times is expressely set downe in the sacred Scriptures? But hereof is the question, whether all beleeuers and vnbeleeuers together, be from all sinne and condemnation, by the death of Christ, set free, iustified, and receiued into grace of the father, as sonnes and heires? It is most false, that the Catholike Church hath beleeued that with one consent: yea rather it hath alwaies beleeued this, and alwaies confessed it with one mouth, that faith is required, (without which it is impossible to please God) to the intent we may obtaine remission of sinnes, by the merite of Christ. But what antiquitie hath thought of this present controuersie, it is apparant by those things which before we haue here and there alleaged out of the writings of the ancient fathers, and it shall be shewed most plentifullie, when we shall come to the confirmation of our opinion. Now this shall suffice, if we shall answere briefely vnto the testimonies produced by the aduersarie.

The Catholike Church hath euer beleeued that Christ died for all men that beleeue in him, and not otherwise. *Iohn 3. Acts 10. Heb. 11.*

Testimonies of the aduersarie answered.

1 In the beginning is produced the saying of Cyrill: *That the vnbeleeuer is already iudged, because he, by contemning the giuer of freedome from damnation, doth giue sentence of damnation against himselfe.* What is this to the matter? Or else who denieth that vnbeleeuers refuse the author of saluation, while they beleeue not in the name of the onely begotten sonne of God, and therefore that condemnation and the wrath of God doe abide vpon them?

Hub th. 539 Cyril. in Io. lib. 2. cap. 13.

2 The words of Athanasius are somewhat more fit to the matter. The matter is (saith he) of the Hebrewes say, that the *place of Caluerie is the sepulcher of Adam. If the matter* be

Athanasius in Euang. de pass. & cru. Chri.

masted

be so, I wonder at the nature and propertie of that place. For it was meet that the Lord should suffer in that place, whē he minded to restore the first Adam, that his sinne being put away, he might abolish it from his whole kinde. And a little before those words he saith: *The Lord was sacrificed, that by the blood of his offering hee might set all at libertie.* Which saying I maruell the aduersarie omitted, if he himselfe read Athanasius. But he vnderstood this either of *sufficiencie*, as we shall by and by heare that other fathers would haue such sayings of theirs to be taken: or els he spake by the figure *Synecdoche* of the vniuersalitie of the faithfull, who are out of al mankind conuerted. For according to the declaration of Prosper, *lib. 2. cap. 1. de vocat. gent.* neither part, I meane of good men and euill, of such as shall bee saued and damned, is without the name of *all men*: *The part of such as rebell hauing the losse of saluatiō, but the dignitie of the faithfull obtaining the accounte of fulnes.* And to that end citeth he the saying, 1. Ioh. 2. 2. *He is the propitiation for our sinnes: and not for ours only, but for the sinnes of the whole world.* And *lib. 1. cap. 3.* the same writer from sundrie sayings of the Scripture concludeth on this wise: *Therefore the people of God haue their fulnes: and albeit a great part of men doe either refuse, or neglect the grace of the Sauiour: yet in the elect and foreknowne, and in such as are seuered from the generalitie of all, there is a certaine special vniuersalitie. So that out of the whole world, the whole world is deliuered, and out of all men, all men seeme to be taken: as also when the speech is of the vngodly, the diuine stile doth so order his maner of speaking, that the things which are spoken of some part, may seeme to appertaine to all men.* And this very thing he sheweth plainly in that place by sundrie testimonies, that euen *all the earth* is named for a part of the earth, and *the whole world* for a part of the world, and all men for a part of mē. And so Ambrose vpon 3. to the Romanes expoundeth that saying: *All haue gone astray. For* (quoth he) *because he saith all, he meaneth not the whole people altogether, but that part of the people, wherein all euill men are contained.* And he bringeth that which is in Ieremie, *All rose vp against the Prophet*

Synecdoche is when part is vnderstoode by the whole, or the whole by part. Prosper.

The whole is set downe for a part in the Scripture, in the phrases, *All men, the whole world, &c.*

Rom. 10. 18. 1. Ioh. 5. 19. Mar. 1. 5. Ioh. 3. 32. and 8. 2.

Ier. 26.

of

of the Lord to kill him. And it followeth, that *all the people would not permit them.* Of which example saith Ambrose thus: *Therefore by those all hee meaneth such as were euill, and by these all, the good. For alwaies there be two people in one multitude.*

But that we may not doubt of the minde of Athanasius, in the very same oration he describeth the grace of redemption thus: *That Christ was made man and died, that wee mortall men might bee quickened, and may no longer endure the kingdome of death: that therefore he was crucified, that he might take vpon him the curse, and that we might possesse the blessing.* If this be vnderstood of al men without exception, there shal be none any more, ouer whom death and hell shall haue dominion. Furthermore, Athanasius in the same place often repeateth the said *Synecdoche*, as that he saith: *that the deuill being cast out of hell, all his captiues are deliuered by the power of Christ:* which thing he straightwaies expoundeth of the vniuersalitie of the Saints, who are with Adam set free. Likewise he saith, *that the deuill hath lost al his spoyles, and is made poorer then Iuus:* but hee speaketh of such as are conuerted, who in euery place are translated from the power of Satan into the kingdome of Christ. After the same maner certainly he saith, *that the knowledge of God came to all men, and into all places: that all men tread the deuill vnder their feete: that all doe vnder the conduct of Christ laugh him to scorne: that all his subtile sects are marred, and all the wisedome of the Gretians is become foolish, because the death of the Sauiour hath brought the world into libertie, and hath giuen cause, that the Gentiles should glorifie God, while the Iewes continue blinded in the knowledge of Christ.* These things manifestly shew, how Athanasius iudged, that Christ died to put away sinne from all mankind, according to that Ioh. 12. which he also citeth: *When I shall be lifted vp, I will draw all things vnto me.*

The 3. testimonie of the aduersarie.

Besides there is cited Chrysostome, where he saith, *that Christ also hung vpon the crosse for the Gentiles and vnbelee-uers.* I answere: He saith not this onely but more also, *that*

Chrysost. in 1. ad Tim. hom. 7.

Christ

Christ died for all, for beleeuers and vnbeleeuers, Hom. 17. in Epist. ad Heb. vpon that of the Apostle, *he was offered that he might take away the sinnes of many.* But he declareth himselfe, that such sayings are to bee taken as touching the sufficiencie or greatnes of the price, and not as touching the effect: for so he teacheth that the sinnes of many onely and not of all, to wit, of the beleeuers, and not of vnbeleeuers are taken away by the oblation of Christ. His words are these: *Why is he said to be offered to take away the sinnes of many, and not of all? Because all beleeue not. He died surely as much as lay in him, for all, that is, his death is of such moment, as is the perdition of all.* Theophylact the abridger of Chrysostome, expressed the same distinction *ad Heb 2. & 9.* and mentioneth that Basil also did so distinguish. Whereupon also Chrysostome *Hom. 39. in 1. ad Cor.* vpon that saying of the Apostle, *that all shall be quickened in Christ*, plainly denieth, that that can bee meant of the the righteousnes of all men, as though whosoeuer were made sinners in Adam, haue the free gift of righteousnes in Christ. Of these things it is cleere, to what opinion Chrysostome, Theophylact, Basill, and other fathers doe leane.

The 4. testimonie. *Augustine.*

In alleadging Augustine, I know not whether I may blame craftines or grossenes in the aduersarie. Augustine intituleth a booke, *Of articles falsely laid to his charge:* whereof the first article was, that he was falsely charged, (as wee are also falsely by such as enuie vs at this day) as if he should teach, *that our Lord Iesus Christ suffered not for the redemption of all men.* Therefore (saist thou) by Augustines iudgement it is a false and prophane opinion, that Christ suffered not for the redemption of all.

But Huber by a sophisticall or deceitfull cunning passeth by those things, which Augustine there largely writeth for the declaration of this article. For he also vsing the distinctiō before alleadged out of Chrysostome, saith: *Quod ad magnitudinem & potentiam pretij, &c.* that is, *As touching the greatnes and power of the price, and as much as concerneth the onely cause of mankinde, the blood of Christ is the redemption*

of the whole world; and so all are rightly said to bee redeemed: but whereas they are voide of redemption, who passe through this world without the faith of Christ, and without the Sacrament of regeneration, doubtles the proprietie of redemption belongeth to them, out of whom the prince of this world is cast forth, and are now not the vessels of the deuill, but the members of Christ: whose death was not bestowed for mankind, that they also, who were not to be regenerated, should belong vnto his redemption. For the cup of immortalitie, which is made of our infirmitie, and the diuine vertue, hath surely in it selfe that it can profit all: but if it bee not drunke, it doth no good. These things he.

The 5. testimonie. *Maximus.*

As for the saying of Maximus in Augustine, *serm.* 128. *de tempore: We reade in the Scriptures, that the saluation of whole mankinde is redeemed by the blood of the Sauiour, and the safetie of the whole world is euerlasting.* Those words may bee expounded as touching the greatnes and power of the price, being so rich, that if all would beleeue in Christ, the chaines of Satan should hold none, but all should enioy eternall safetie. But the right meaning is, that the author there speaketh of the generality of the beleeuers through the whole world, which thing he shal cõfesse, whosoeuer shall consider his drift & scope. For this he meaneth, that the world is like a potters field bought with the price of the Lords blood for strangers, that is (saith he) for Christians, who are exiles in the whole world, that they that haue not possession in the world, may possesse a whole Sauiour. Therfore that redemption belongeth nothing to the vnbeleeuers, being the sonnes and possessors of the world. And this is the constant doctrine of the fathers, as at large shall bee shewed in the booke following.

See also *Ambrose in Lu.* 23. *de cass. prodit. pœnit.*

The 6. testimonie. *Cypr. de ablut. pedum. Aug. serm. in monte. lib.* 1. *Chrysost. hom.* 19. & 20.

But concerning them, who after faith receiued returne vnto their vomite againe, it is little auailable, how we vnderstand certaine sayings of the fathers, wherein they are read to attribute to such persons the grace of pardon, and clensing from sinnes, adoption and such like. For this is not the state of the controuersie, whether they that haue once obtained by faith

faith remission of sinnes, doe chance to fall from that grace or no: but whether all, beleeuers and vnbeleeuers haue once receiued the grace of that pardon, and clensing from sinnes, or no? Those very sayings of the fathers approue the negatiue part which we defend, because they speake of such as are conuerted and baptized, and to these onely they giue it, that they are set free from sinnes, and made the sonnes of God. But how some afterward lose this grace, and returne to their vomit, wee haue aboue fully declared: to wit, that so farre as they are numbred with the Church, they bee accounted, and ought to bee accounted in the iudgement of charitie, for reconciled and the sonnes of God, although with God oftentimes they bee not such, as Augustine very well hath witnessed. Whereupon also he ioyneth these together: *to bee made partaker of the spirit of grace, whereby wee are reconciled to God, and to hold the societie of the holy brotherhood:* whereas in the meane while many hypocrites euery where creepe into that societie, hauing with Simon Magus visible sanctification onely, and wanting the inuisible.

Serm. domini in monte. lib. 1.

Aug. in Leuit.

Furthermore, touching the new writers, (who because of certaine phrases are drawne to the defence of this error) wee are not greatly troubled, because we follow not the preiudicate opinion of this or that Doctor, but the trueth it selfe. Yet for their sakes that are desirous of the trueth, we think it good to giue some aduise.

The 7. testimonie.

Answers to the sayings of the new writers, cited by the aduersarie.

Bullinger, Gualter, Musculus and others are cited, and the confessions of one or two Churches in Heluetia, out of who these and the like kinde of sayings are diligently drawne: to wit, that *Christ, as* [a] *much as is in him is a Sauiour to all, and came to saue all:* [b] *that he pleased God by sacrifice for all the sinnes of all times:* [c] *that his passion ought to satisfie for the sin of all men, and that the whole world is quickned by the same:* [d] *that the grace of remission of sinnes is appointed for all mortall men*, and such like.

a *Bulling. ser. 2. de Natiuit. Christi.*

b The same vpon 1. *Iohn* 1.

c *Catech. minore Eccl. Tigur.*

d *Musc. in locis de remiss. p. q. 2.*

Vnto these I answere, that howsoeuer, and in what sense soeuer those writers vttered these and the like kind of speeches, it is certaine that they were not of the aduersaries opi-

nion, that effectually and in very deed all, without exception of any one, and without any difference of beleeuers and vnbeleeuers, are receiued into grace, and made partakers of remission of sinnes, righteousnes and saluation in Christ. Of which thing that we may not doubt at al, in the Miscellanies of D. Ierome Zanchie of godly memorie, there is the iudgement extant of the Church and schoole of Tigur, touching certaine Theses of the said Zanchie, which at that time were hatefully pursued of certaine that moued the same mischiefe that Huber doth.

Zanchius,

The promises of the free mercie of God, and of sure and eternall saluation, (saith Zanchie in his 13. proposition) *albeit they be propounded vniuersally to all, and are so to be preached, yet vnto the elect onely in very deede they doe belong.* And straight after in 14. proposition: *Wherefore when Paul saith, God will haue all men to be saued: if a man restraine that word (all men) to the elect in any order of men whatsoeuer they be: also if a man interprets that saying 1. Ioh. 2. Christ is the propitiation of the whole world, for the elect dispersed, or to be dispersed hereafter through the whole world, he doth not deprane the Scripture.*

Of the vniuersalitie of the promise of grace.

What do those lights of the Heluetian Church, Bullinger, Gualther, Wolfius, Marty, Simler, Lauater and the rest say to these things? They doe not onely assent that the promises touching the free mercie of God, and sure and eternall saluation, doe belong vnto the elect onely, but also they confirme it with this reason: *That the promises are hidden things for faith, and can no otherwise be perceiued then by faith: & therfore they belong onely vnto them, who are adorned with faith by God. Certainly (say they) the promises of this kinde are to be preached vnto all, because the ministers of the word know not such as are elect according to purpose, and they haue a flock consisting of reprobates and elect: but they are made effectuall by the power of Gods spirit in them onely, who are of the number of the elect.*

Afterward touching the other proposition, that is, this whole controuersie, they make a pure and cleere confession, publishing

publishing it with a lowd voice in these words: *We truly are of the same iudgement, and cannot reiect with a good conscience that exposition, which also we acknowledge to be agreeable to the text, and not once alleadged by Augustine, a father most worthie praise of all, for which interpretation he was neuer of any man condemned of heresie.* The vniuersalitie of the elect, in the worde *All men*, by the opinion of new writers.

In the same place they subscribe also to Zanchies opinion, *that true faith is giuen once onely to the elect, and that the elect once indued with true faith, and ingrafted into Christ by the holy Ghost, cannot altogether lose faith shake off the holy Ghost, and wholly fall frō Christ, and that because of the promise of God, and the prayer of Christ. Notwithstanding that true faith and the spirit is as it were a sleepe and languisheth in the Saints, when they fall, but is not altogether taken away: otherwise the seede of God should not remaine in them, as it is said* 1. Ioh. 3. The elect perseuer in faith.

Behold Huber the sentence of so many worthie men (whom thou hast gotten for thy defendors) consenting against thee? Therefore there is no cause, that thou shouldest seeke after craftie wresting of words, and make wiles to intrap men through some phrases of theirs, whose iudgement is so plainly knowne. Yet least thou shouldest chaunce to doubt of these things, take but the aduise of Huldrich Zuinglius onely, the ornament of thy Heluetia, and the brightnes of all kinde of learning, *Annot. in Euang. & epist. Pauli, per Leonem Iudæ editis.* There be many such kinde of speakings vsed afterward in like maner of his successors: *That the son of God tooke flesh, that he might be made a sacrifice for the sins of the whole world: that his flesh was giuen for the life and redemption of the whole world: and that he died for all, that he might quicken all by himselfe, and by his death giue life to the vniuersall world: that Christ came to saue all, and to giue eternall life to all, &c.* That man surely vseth thus to speake, but in a farre other sense, than thou hunteſt for such kinde of speakings in his schollers and successors. For expounding himselfe he expressely writeth: *Whereas Christs death is the remedie and plaister of our diseases and wounds, yet that many* *Zuinglius.* *Annot. ad Heb. 1* *In Ioh. 6.* *In Ioh. 12.* *In Ioh. 17.* *In Matth. 15.*

In Ioh. 3. *feele not the efficacie thereof, namely such as doe not acknowledge their sinnes.* Also, *that he was sent to forgiue sinnes to all repentant sinners, and to communicate eternall life: that he is the life and saluation of the godly, the life of beleeuers and such like. And yet he taketh away the sins of the whole world, and giueth life to all, both because no sinnes in the world are forgiuen, but by and for the onely reconciler Christ Iesus: and also, because he is an vniuersall Sauiour, to wit, not onely of the Iewes, but of the Gentiles also, that they that haue the fruition of Christ his oblation, may for euer goe to God through him, and may haue by faith through Christ the blotting out of all their sinnes:* as more at large a man may see in the same writer, *tom. 1. expostul. ad Fridolium.* Attend and weigh O Huber, and cease to abuse the testimonies of thine Heluetians.

In Ioh. 6. & præfat in histo. de pass. In epist. ad Rom. 3. In Ioh. 12.

The 8. testimonie. *Musculus.*

The same thing I say of Musculus, whose iudgement who so looketh into, I know very well he will marueile at Hubers wit, and at his desire and captious kinde of speaking to peruert all things. These are his words: *That the grace of remission of sinnes is appointed for all mortall men.* This Huber catching at greedily, setteth it in his booke in great letters: but malitiously altogether pulled away from the words following, wherein lieth the meaning of that saying: to wit, that *the grace of remission of sinnes is appointed for all mortall men, as farre forth as the Gospel is to be preached to euery creature, and the mercie of God to be set forth to all.* And so Musculus vnderstandeth the sayings: *So God loued the world. Christ is the propitiation for the sinnes of the whole world: not that remission of sinnes by the grace of God befalleth to all, without difference of beleeuers and vnbeleeuers:* which is the opinion of the aduersarie, and not of Musculus. Nay thus he testifieth openly: *If we consider them, who by the grace of God obtaine remission of their sinnes, as of the elect: so of these also there is a small number in respect of the reprobates, whose sins he saith are for euer retained.* Let the same man also be weighed, *loco de Redemp.* where he saith: *Wee know that all men are not made partakers of this redemption.* Againe saith he: *Men reprobate*

De remiss. pecc. q. 2. Thes. 386.

Ioh. 3. 1. Ion. 2.

reprobate and desperatly wicked receiue not redemption. The contrary hereof Huber with full mouth auoucheth, *that all by Christ are made partakers of redemption: that all receiue it, but that the reprobates hauing once receiued it doe lose it againe.*

Neuertheless, according to the reasons assigned of Musculus, this redemption is rightly termed vniuersall. 1. Because it commeth not to passe by the defect of grace, that many doe perish, but by the defect of faith, seeing grace is prepared for all, to wit, that do not refuse it, as all things were readie for the marriage. 2. Because all are called vnto it. 3. Because so it is appointed for all, that no man without it is or can be redeemed. Where now he doth vnderstand this appointing otherwise than before: yet rightly, because albeit many are not redeemed nor iustified, yet all by Christ are redeemed and iustified, because no man is redeemed but by him. Of all which things it plainly appeareth, that Musculus, as well as others, is against the aduersarie, and nothing at all on his side.

Three reasons of Musculus, why redemption is vniuersall.
1
Matth. 22.
2
3

That which he citeth out of Hemingius his Syntagma, or Treatise, hath some colour, to wit, *that Christ came not for to redeeme onely certaine selected out of mankinde, but that that grace is vniuersall, as touching the fatherly will of God.* But albeit Hemingius hath thus written, because he otherwise vnderstandeth the doctrine of Predestination: yet he greatly dissenteth from the deuise of the aduersaries, that all, beleeuers and vnbeleeuers without doubt, properly and in verie deede by receiuing remission of sinnes, are receiued into the bosome of grace, iustified and saued by the death of Christ. Contrariwise Hemingius *Thes.* 28. testifieth, (which *These* Huber craftily hid, when he alleadged the 27.) *that as touching the euent, the grace of redemption belongeth to a few onely, because few beleeue, and bring forth the fruites of repentance.* For hee acknowledgeth and often times repeateth, that albeit the Gospell offer the benefits of Christ to all men of what nation and condition soeuer they be, yet they are receiued by faith alone, and so iustification and saluation are free-

The 9. testimonie. *Hemingius.*

De promiss. reparat.

De Euangelio. ly giuen to him that beleeueth. And cleerely he ſaith, *That the condition of faith is required, that the benefit may be applied, that is remiſſion of ſinnes: and the condition of perſeuerance, that it may be retayned, being receiued.* For which thing theſe men ſay, *that all haue once receiued the benefit, that the beleeuers abide in the ſame, being receiued, and the vnbeleeuers doe loſe it againe.*

The 10. teſtimonie. *Catachiſ. palatin.* I come vnto that which is obiected out of the Catechiſme of our Churches, queſt. 37. where the words of the Catechiſme haue, *that Chriſt ſuſtained in bodie and ſoule, the wrath of God againſt the ſinnes of all mankinde.* But the expoſition is all one with the place of Athanaſius before, where was the like ſpeech. Certainely the effect of the death of Chriſt is not in all, beleeuers, and vnbeleeuers indifferently; but as our Catechiſme out of the word of God teacheth, queſt. 30. *They that imbrace by a true faith, Ieſus to be a perfect ſauiour, doe poſſeſſe all things which are requiſite to ſaluation.* Againe, queſt. 20. to the demaunde, *Whether then ſaluation be giuen by Chriſt to all men, who periſhed in Adam?* It is plainely anſwered: *Not to all men, but to them onely, who are ingrafted into him by a true faith, and imbrace his benefits.* If thou canſt (Huber) reconcile this with thy opinion, (which is full of error) to wit, that all who periſhed in Adam, are receiued into grace by Chriſt, iuſtified, quickened, and reſtored to ſaluation. See alſo in the Catechiſme, queſt. 53. 55. 60. 66. &c. in all which places, no other participation of Chriſt and his benefits is ſet downe than by a true faith, hypocrites and vnbeleeuers being excluded. But of theſe things enough. Let the aduerſarie now goe, and maintaine his error by the teſtimonies of olde and new writers, whereby he is moſt manifeſtly confuted.

CHAP. XIII.

Vnto the fourth accuſation.

Huber. pa. 20. 97. 312. THe fourth abſurditie obiected vnto vs followeth: *That men are driuen to deſperation, and that no man can haue any*

any certaintie of his saluation. This malitious and false crime he tosseth too and fro. The summe and effect tendeth to this, that all the assurance and comfort of saluation according to our opinion leaneth vpon meere particulars, whereof nothing followeth, after this sorte:

Some men are in fauour with God, and shall be saued.
I am a man.
Therefore I am in fauour with God, and shall be saued.

As though we were so fooliſh and vnwise, that we haue not learned better out of the word of God to comfort our selues and others. For as there is of those which shall be damned, so there is of such as shall be for euer saued, a certaine vniuersalitie in the Scriptures: neither can any man that is in his right wits denie, that some shall be receiued, others refused: some shall be saued, others shall perish in the last day: the former reioycing for euer in the fathers kingdome prepared for them before the foundations of the world, and these contrariwise suffering eternall torments in vnquencheable fire, prepared for the diuell and his angels. *Math. 24. 25.*

And albeit God knoweth them that be ordained by him to eternall life, or elſe not ordained, and all things (that I may vse the words of Luther) are set down in Predestination, who shall be saued, who damned: yet we must not goe vnto election without the word, and speculatiuely, (as he speaketh) least we fall headlong into desperation or contempt: but we must iudge of election, *a posteriori*, that is by that which followeth it as they say, that is, by faith, and by other fruites of election, arising vnto the very cause it selfe. Hence come those most sweete promises made vnto the beleeuers, vniuersall surely: *Come vnto me all ye that labour, I will refresh you. Whosoeuer beleeueth in the sonne shall not perish. This is the will of the father, that all that beleeue in the sonne, should haue eternall life. Hereunto beare all the prophets witnesse, that all that beleeue in him, receiue remission of sinnes through his name. By him whosoeuer beleeueth is iustified. The righteousnes of God by the faith of Iesu Christ, in all, and vpon all that beleeue. Whosoeuer beleeueth in him shall not be confounded. For there* *Prefat. ad Rom.* *In Gen. 26.* *A posteriori* The vniuersalitie of the promise of grace. *Math. 11.* *Ioh. 3.* *Ioh. 6.* *Acts 10. & 13. 19.* *Rom. 3. & 9.*

is one Lord of all, rich towards all that call vpon him: for whosoeuer shall call vpon the name of the Lord, shall be saued.

The promise requireth faith.

And often elsewhere, after this sort is the promise of saluation and eternall life (made vnto the beleeuers) repeated. For the promise requireth faith, and in respect of the beleeuers, it is vniuersall, as Ambrose also well expoundeth it, *lib.1. de pœnit.ca.10. He that hath faith, hath eternall life, he is not excluded from pardon: whosoeuer beleeueth, shall not perish. When he saith, whosoeuer, no man is excluded, no man excepted. All, saith he, that is, of what state soeuer, of what fall soeuer, if he beleeueth, let him not be afraide of perishing.*

Ambrose.

Now out of this vniuersall ground, this is the argument, wherewith we ouercome the world, the diuell, sinne, death, and hell:

A Syllogisme, shewing how a man ought to applie to himselfe the generall promise.

Whosoeuer shall beleeue in Christ, shall be saued by his grace, and not be ashamed for euer.

The faithfull person assumeth; *I beleeue Lord.*

The conclusion followeth: *Therefore I shall be saued by the grace of God, and not be ashamed for euer.*

The beleeuer knoweth himselfe to haue faith, and how.

The maior of the Syllogisme is plaine by the promises produced before. He that beleeueth, hath in himselfe the proofe of the minor: for he certainely knoweth himselfe to beleeue, his owne minde so telling him, and his ready and vnfayned studie of new obedience witnessing the same; whereupon faith is knowne, as the tree by the fruites. For as Iohn saith, 1.*Epist.*2. *By this we are sure we know him, if we keepe his commaundements. He that saith, I know him, and keepeth not his commaundements, is a lyar, and the trueth is not in him.* Hereupon also Augustine hath left it in writing, *that euery one most certainely seeth his faith, if he haue the same.* Which saying of his, Luther also alloweth as right and godly. Yea the Apostle himselfe prescribeth this rule, 2.Cor.13. *Proue your selues, whether you be in faith, examine your selues.* Wherein he sufficiently declareth, that such as be ingraffed into Christ by a true faith, may haue the knowledge therof in themselues.

Luther in Gala.4.cap.

Marke this.

But if Satan, as if he is a lyar and murtherer from the beginning, dare denie vnto thee that thou beleeuest, yeelde not

vnto

vnto him whosoeuer thou art, O man, who throughly perceiueſt the tokens of faith in thy ſelfe, but contrariwiſe goe moſt boldlie, and ſay vnto him: *Goe behinde me Satan, for thou ſauourest not the things which are of God; I know whome I haue beleeued, and I am perſwaded, that he is able to keepe that which I haue committed vnto him, againſt that day. He is faithfull who hath called me, who alſo will effect it.* Neither is there any cauſe why thou ſhouldſt bee troubled, and caſt downe in minde for the imperfection of faith, and for thoſe contrary motions, feare, doubtings, heauines, and manifolde temptations, wherewith we daily fight, as long as we carrie about this bodie of death. For we know him, who hath ſaid: *Beholde my ſeruant, whom I haue choſen, my beloued, he ſhall not breake a bruſed reede, and ſmoking flaxe hee ſhall not quench, till he bring forth iudgement vnto victorie.* How often hath the Lord teſtified by notable examples in the Goſpell towards his diſciples, and others greatly weake in faith, how he doth not caſt off, but with great loue and lenitie, receiue and cheriſh ſuch as are weake in faith, and daily maketh them more ſtronger? Faith therefore although it be ſaint, ſo long as it is true and ſincere, ſhall not fayle of his effect. Onely let him, who feeleth himſelfe to doubte, exerciſe his faith, and wreſtle againſt doubting: let him ſay with the father of the child, that had the dumbe ſpirit: *I beleeue Lord, helpe mine vnbelefe*, and let him pray with the Apoſtles: *Lord increaſe our faith.*

Matth. 16. *2. Tim. 1.* *1. Theſſ. 5.*

A weake faith ought not to caſt a man downe.

Eſay. 24. *Matth 12.* *Matth. 14. 31. & 16. 8.* *Rom. 14. 3.*

If thou doubt, doe this.

Mark 9. *Luk. 17.*

Is this to driue men to deſperation? Is this to reaſon from pure particulars? And what other conſolation I pray you may be brought, whereby a man may be made certaine of his ſaluation, to wit, that he is iuſt before God, and heire of eternall life? Certainely if we haue no other ground of comfort, than that ſuch as ſhall bee ſaued and damned, the elect and reprobates are all alike redeemed by Chriſt, we ſhall fall headlong into deſperation. Therefore madde and fooliſh he muſt needes be, that thus concludeth:

They that are ſaued and damned, are all alike redeemed by Chriſt:

The weake and wofull comfort that

Ergo,

ariseth from the redemption of all and euery one without exception.

Erga, it will come to passe, that I shall not perish, but haue euerlasting life.

Therefore it appeareth, that that vniuersalitie of men redeemed, no one at all excepted, which the aduersarie so greatly talketh of, is not the proper ground of Christian consolation: but we must come to faith, which putteth difference betweene those that shall be saued and damned. For by faith we receiue the merite of Christ, and applie it to our selues, and therefore he that beleeueth in the sonne, hath eternall life: but he that beleeueth not in the sonne, shall not see life, but the wrath of God abideth on him. And hitherto at the length is the aduersarie brought, will he, nill he, to the intent he may assigne some thing certaine of the certaintie of saluation. We (saith he, *1 hes. 534.*) *Doe knowe that saluation is certaine, vndoubted, and constant, and we say that it pertaineth vnto them, who by faith abide in Christ, and we say, that they shall abide in faith, who suffer not the word of vniuersall grace vpon all, to be taken frō them selues.* We also say the same thing, and further say, that they shall perseuer in the word and assurance of grace, who are once ingrafted into Christ, by a true and liuelie faith, he praying for them, and giuing them this freely, that their faith shall not fayle. For this foundation being once remoued of the perseuerance of true beleeuers: what certainty can any man haue of the grace of God in time to come, and therefore of his saluation? What, that the vniuersalitie of the promise, which they so greatly vrge, must then needes fall. For these are flat contrarie, *that all beleeuers are saued, and that some beleeuers doe fall away and perish.* But if saluation pertaine to them, (as it doth) which by faith abide in Christ, what shall we say of vnbeleeuers: they are excluded. Therefore let him looke to it, who auoucheth that they are alike saued by Christ, as well as any other, and that the promises of grace and life, belong to them also.

Iob. 3.

The aduersarie himselfe confesseth the truth.

The faithfull shall continue. *Luke 22. Iob. 17.*

Flat contraries.

Huber. thes. 266. & sequent.

Obiection. *Mark. 16.*

But grace is vniuersall. I answer, grace must be preached to euery creature: but the enioying of it, abideth with the vniuersalitie of the beleeuers, wherein there is no difference of Iewe or Gentile, maister or seruant, male or female, but the

Answere. *Rom. 3.*

righteous-

righteousnes of God, is in all, and vpon all that beleeue. But they that beleeue not, shall not see life, but the wrath of God abideth on them. And this is enough, that thou maiest safely, and oughtest to beleeue, that Christ dyed for thee and thy saluation, because we are commaunded all to repent and beleeue the Gospell, hauing this promise added, that he that beleeueth and is baptized, shall be saued, he that beleeueth not, shall be damned. *Ioh. 3.*

The aduersarie cauilleth, that it is not sufficient for vs to say, that we must beleeue, that Christ profiteth all men, who beleeue in him: for straightwaies is asked, what shall I beleeue? What is promised vnto me, before I beleeue? What? Thou hast the rule of faith, the Apostles Creede, and doest thou not know what thou oughtest to beleeue? And as touching the promise, it is true, that vnles a promise goe before, faith cannot follow, seeing faith commeth by hearing the promise. I say therefore, that the grace of God, saluation, and eternall life in Christ, are promised to a man, not as yet beleeuing, but conditionally, if he shall beleeue. Here Luther in Gen. 48. *If thou beleeuest thou hast; if thou wilt not beleeue, thou shalt haue nothing. For so much thou hast, as thou doest beleeue. If thou beleeuest, now thou canst doe, and possessest all things: but if thou doest not beleeue, thou hast nothing.* *Huber. thes. 83.* *Luther.*

CHAP. XIIII.

A discussing of the fift absurditie.

FVrthermore, the first absurditie raised vp by this contentious quareller, is this, *that by the deniall of vniuersall redemption, as he vnderstandeth it, that is, by the not graunting of the vniuersalitie of grace and saluation by Christ in all, and vpon all, without any difference of faith or vnbeleefe, elect or reprobates, there followeth the abrogation of the whole ministerie of the Gospell, because no man can know (if we credite him) what must be preached to any man.* Is it euen so? But we see Christ and his Apostles, (from whom we must draw the

What must be preached, to whom, and how.

the patterne of ſound doctrine,) to follow this way of teaching, that they reproue all of ſinne, they exhorte all to repentance and faith, they lift vp conſciences afflicted with the feeling of ſinne, and terrified with the feare of iudgement, by the promiſes of the Goſpell; contrariewiſe they affray with the Lawe, ſecure perſons, and briefly, they open to the beleeuers, and ſhut to the vnbeleeuers, the kingdome of God. Theſe authors if wee will imitate, (and wee muſt bee thereto willing) we ſhall know, what, to whome, and how we muſt preach, and making choyce betweene careles perſons, and them that are pricked in their hearts, we ſhall preach grace and remiſſion of ſinnes vnto them, who acknowledge themſelues to haue ſinnes, and doe deſire to be deliuered from them: but vnto them, who ſecurely goe on in ſinnes, we ſhall propound the Lawe, that by the curſe they may be terrified, and brought by this meanes vnto the feare of God. This is to diuide the worde of God rightly, that God may bee acknowledged both mercifull vnto them that confeſſe their ſinnes, and beleeue in his ſonne, and alſo angrie with careles perſons, and ſo euery one may learne to feare God, and to leane vpon his mercie, which he hath declared in the ſending of his ſonne. This difference not obſerued, it commeth to paſſe, that they, who were to bee comforted by the Goſpell, are crucified by the Lawe, and they who were to bee terrified by the Lawe, are hardened by the Goſpell: as Luther doth very well aduiſe vs of all theſe things, in Gen. 18. and vpon that ſaying of Matthew, chap. 9. *Be of good comfort, ſonne, thy ſins are forgiuen thee.* Where alſo among other things he noteth, that Chriſt offered the Goſpell to the man afflicted with the palſey, but reproued the Phariſees for blaſphemers and wicked men. *Why* (ſaith he) *thinke ye euill? He doth not ſay to the man ſicke of the palſey, why doeſt thou thinke euill? Nor to the Phariſees, Be of good comfort, &c.* moſt rightly cutting the word of God.

Iob. 9 41. Luk. 14.47. Act. 2.38. & 10. 43. Rom. 1.2.3.

What is to diuide the word aright.

Tom. 2. fol. 123. & tom. 4. fol. 304.

Not our opinion, but our aduerſaries diſturbeth the

Here now let it bee conſidered, whether doctrine diſturbeth this order: Ours, whereby out of the commaundement of God all are commanded to repent and beleeue, and to all

and

and euery beleeuer is preached forgiuenes of their sins from God for the merits of Christ, as often as by a true faith they imbrace the promise of the Gospell: but contrariwise to all vnbeleeuers and hypocrites is denounced, that the wrath of God and eternall condemnation doe so long abide vpon them, as they continue to be such men? Or els the doctrine of Huber rather, who being caried away in the chariot of contention through vaine paradoxes, preacheth to all men, as well to secure as to the afflicted, as well to vnbeleeuers as to beleeuers, that all iudgement and wrath of God is in verie deede truly and properly taken away and remoued? who vndoubtedly auoucheth that all men together are freed from all sinne, and that whole mankinde in very deede without exception of any one, is receiued into the grace and bosome of the father by the death of his sonne. Who also affirmeth, that righteousnes and the worke of saluation by Christ pertaineth to all them that were lost in Adam: and defendeth with as great contention and impudencie as his wit and stile will yeeld him, that al reprobates as well as any other whomsoeuer are saued by him. Wherefore let him rather acknowledge his owne fault, then so boldly blame other men.

order of preaching aright.

Thes. 60.

Thes. 65.

Thes. 46.

Thes. 270.

He obiecteth: *If the grace of God pertaine not to all, with what mouth & with what forehead dare the minister and preacher of reconciliation in publishing the Gospell, call all and euery one to the grace of God? If he inuite all promise to all, exhort all to repentance, he shal lie: because grace belongeth not to all by this supposition: and vnto whom the promise & grace doe not belong, they also neither ought, nor can possiblie beleeue.*

Obiection. *Thes.* 475. & *sequent.*

I answere, that in this argument diuers things are mingled together: the commandement of repentance, that is, the inuitation to conuersion and faith: and the promise of grace. Therefore a distinction is needfull. As touching the precept of conuersion and faith, that bindeth all men simplie, according to the saying: *Repent ye and beleeue.* Wherefore no lye shall here bee committed, if the minister of the word inuite all men to faith, exhort and stirre vp all to repentance. But

Answere.

The commandemēt of faith and repentance bindeth all. *Mar.* 1.

the

But the promiſes of grace belong to the beleeuers onely. 2. Theſſ. 3. Acts 13.

the promiſes of grace, wherein is offered mercie, peace, ſaluation, honour, glorie, life and immortalitie: theſe (ſpeaking of men growne) are receiued no otherwiſe than by faith, and faith all men haue not, but whom God of his ſingular mercie vouchſafeth that diuine gift. Further, the aduerſarie himſelfe, whether he will or not, muſt confeſſe (as before alſo we mentioned) that ſaluation pertaineth vnto them, who by faith abide in Chriſt. Therefore it doth not belong to the vnbeleeuers and ſo to all: no truly, vnleſs a man would call againe the fable of Origene, that all men at length ſhall be ſaued. Wherfore here the Antecedent is denied, that *the miniſter of the Goſpell promiſeth to all, and preacheth the couenant of reconciliation to all, as though all were comprehended alike in the couenant.* For to ſpeake ſimply, he promiſeth to the beleeuers onely, and to ſuch as repent. But to the vnbeleeuers and hypocrites he denounceth wrath, becauſe the wicked hath no peace, ſaith the Lord: neither is any thing promiſed vnto them but conditionally, to wit, if they turne, and beleeue with all their heart. And this condition God alone performeth in whom it pleaſeth him, ſeeing both faith and repentance bee his meere gift.

Thebes. 534.

Origens fable

Zach 1.3. Ezech. 18.21. Eſay 1.17. Acts 2.38. & 8. 22.

The promiſe is made vnto the wicked conditionally.

And in this ſenſe it is rightly ſaid, that the promiſes ought to be preached and propounded vnto all, beleeuers and vnbeleeuers: as farre as the miniſters office ſtretcheth, that they ſhould diſperſe the word of faith and ſaluation indifferently and publikely into the eares of all, and ſetting forth the mercie of God in Chriſt, (who is the ſacrifice for the ſinnes of the world) they ſhould call whomſoeuer, to imbrace the gift of grace, and ſhould inuite whomſoeuer they finde, as it were to the mariage of the king.

Matth. 22.

And it is an vngodly ſpeech, *that all ought not to beleeue, becauſe the promiſe and ſaluation pertaineth not to all.* Nay, becauſe ſaluation is proper to the faithfull onely, and death and condemnation to the vnfaithfull: therefore ought all to repent and beleeue the Goſpell, that they periſh not with the world, but may haue eternall life. Neither doth it any thing hinder this generall inuitation, that it is certaine, that many

euer

euer haue been and shall be contemners of grace offered: seeing as the Apostle saith, *faith belongeth not to all:* and as Christ witnesseth; *many are called, and few are chosen.* For the cómandement of the king is enough and largely enough for the seruants that are the inuiters: *Goye, and say ye to them that are bidden, Come, for all things are readie. Call ye vnto the mariage whomsoeuer ye finde.* Againe, *Preach ye vnto euery creature.* Vnto this commandement must the faithfull preacher of righteousnes yeeld obedience, whether he be receiued, or reiected, or els for the same endure any temporall aduersitie. As also they who bee called, must without delay obey their calling, howsoeuer many obey not, because they haue also a commandement greater then any shifting or refusall that they can make: *Come ye, beleeue, repent: To day if ye will heare his voice, harden not your hearts, as your fathers did in the desert.*

2. *Thes.* 3. *Matth.* 22. Marke this. *Luk.* 14. *Mark.* 16. *Psal.* 95. *Heb.* 3.

Let Augustine be read touching this point against *Cresconius Gram. lib.* 1. *cap.* 5. *&* 6. where by diuerse testimonies of Scripture he expressely sheweth, that the trueth ought to be preached euen to them that will not heare. The Lord saith in the Gospell: *When ye enter in, say, Peace be to this house: if they bee worthie that bee therein, your peace shall rest vpon them: if not, it shall returne to you againe.* Did he certifie them, that they, to whom they should preach that peace, would receiue it? Yet he gaue them to vnderstand, that peace must be preached without delay, euen to such as would not admit the same. The Apostle also charged his Timothie, that he should not bee slothfull in preaching for mens sakes, to whom the preaching of the trueth is vnpleasant: *I charge thee before God, and Christ Iesu: Preach the word, be instant in season and out of season, rebuke, exhort, improue.* Therefore a faithfull workman will preach to such as are willing in season, and to such as refuse out of season. Christ also how many things spake he in the face of the Iewes, Pharisees, Saduces, such as not onely would not beleeue, but also greatly speake against him and persecute him? And he knew surely, saith Augustine, (because hee knew all things) that these things

The trueth must be preached to men, though they will not heare it. *Matth.* 10.

1. *Tim.* 4.

would nothing profit them to their saluation: but by his example peraduenture strengthened vs, who cannot know before the future faith or vnfaithfulnes of men. Beside, we reade that the Prophets were sent to men so disobedient, that God himselfe foretold the Prophets whom he sent, that they to whom he sent them, would not obey their words. So Ezechiel was sent with ỹ word of God, to striue with the Iewes, that would disobey, dissent, and speake against. In lik maner Ieremy, to whom it was said: *Thou shalt speake all these words vnto them, yet they will not heare thee, and thou shalt call them, but they will not answer thee.*

Ezec. 2. & 3.

Iere. 1. 19. & 7. 27.

Obiection. If any man aske, for what cause, for what good, with what fruite, or effect are deafe men spoken vnto: albeit the commandement of God bee sufficient, against which it is a hainous offence to dispute, yet other things also may be alleadged for an answer.

Answere. 1. As long as men liue in this world, reprobates and elect are ioyned together, and cannot be discerned by the iudgement of man: and therefore it is meete, that the trueth bee preached indifferently to all, least because of reprobates the elect be defrauded, who will take profit by the preaching of the word. Hereupon also Augustine *de Correp. & grat. 15. & 16. Seeing wee know not who belongeth to the number of them that be predestinate, and who belongeth not, we ought to be so touched with the affection of charitie, that we should be willing that all may be saued.*

Foure reasons why the word is preached to reprobates, beside Gods cõmandement to doe it, before set down.

2. By this meanes is cleerely shewed the miserable blindnes and great corruption of lost man, and in very deede that appeareth true which Paul saith, that the naturall man perceiueth not the things that be of the spirit of God, that they be foolishnes vnto him, and that he is not able truly to know them.

1. Cor. 2.

3. The godly while they behold others left in vnbeleefe, vnto whom notwithstanding the doctrine is common, doe acknowledge so much the more the mercie of God towards themselues, whereby they turne and are saued. To this end the Lord said: *No man commeth vnto me except the father*

Ioh. 6.

draw

draw him. as it is written in the Prophets: They shall bee all taught of God. Whosoeuer therefore hath heard and learned of the father commeth vnto me. Also, *To you it is giuen to know the mysteries of the kingdome of heauen: but not vnto them, but in them is the prophecie fulfilled, that they hearing heare not:* to wit, hearing with the sense of the body, heare not with the assent of the heart, as Augustine expoundeth. But why some haue eares to heare, and others not, that is, why it is giuen to some of the father to come vnto the sonne, and to others it is not giuen; who knoweth the minde of the Lord? who hath been of his counsell? or who art thou O man, that reasonest with God? saith Augustine *de bono perseverantia lib. 2. cap. 14.* Matth. 13.

4. The vngodlie are made vnexcusable in hearing the word of God, that they cannot pretend ignorance, seeing they performe not so much as outward things, which they bee able to doe, as it is said in Ezechiel: *Whether they will heare, or leaue off, speake thou vnto them, and they shall know, that there hath been a Prophet among them.* And Christ saith: *If I had not come and spoken, they should haue no sinne: but now they haue no excuse.* And elsewhere he saith, that the Gospell of the kingdome must bee preached in all the earth for *a witnes vnto all nations.* As also he foretold his Apostles, that they should bee brought before rulers and kings, for *a witnes to them and to the Gentiles:* that is, to their reproofe and condemnation, who beleeue not, as Theophylact interpreteth both places. I will adde hereunto, because of the aduersarie, (who findeth great fault with this vse of the word) the testimonies both of Augustine and also of Luther. Augustine *tract. 81. in Ioh.* saith: *They that contemne or els deride and impugne the commandements of God, vnto them the words of Christ shall not be a benefit, but a testimonie against them.* And *de prædest. sanct. cap. 9.* he writeth, *that the saluation of religion, from the beginning of the increase of mankind vnto the end, is preached to some for a reward, to some for iudgment.* Also *de Correp. & grat. cap. 13. Correction is to bee vsed towards all as a medicine, albeit the health of the sicke person* Ezec. 2. Ioh. 15. 22. Matth. 24. Matth. 10.

be vncertaine: that if hee who is corrected, pertaine to the number of the predeſtinate, the correction may bee vnto him a holeſome medicine: but if he pertaine not, it may be a penall torment.

Luther, *Tom.3. in 3.cap. Ioëlis: The Goſpell is preached* (ſaith he) *to all men: and though all doe not greatly beleeue the word, yet it is preached as wel to the vngodly as to the godly: to theſe it is the power of God to ſaluation, to the other to iudgement.* See alſo *lib.1. ſentent.diſt.47.* about the end of the diſtinction.

Hub.theſ.300. The firſt cauill of the aduerſarie.

But let vs heare Huber. Firſt it is a lie, that is fained vpon our ſide, that the reprobates are called to no other end, but to be hardened, and made without excuſe: for many ends are alreadie rendred. He citeth Beza *Reſponſione altera ad Colloq. Mompel. fol.149.& 95. Item 96.* but the excluſiue is ill fained vpon our men, and often repeated of Huber, but it is not found in Beza. Then (as he is practiſed in cauilling) he excepteth, that to preach faith and repentance to ſuch as ſhall not beleeue, (as being by the iuſt iudgement of God not predeſtinated vnto faith) is as abſurd, as if a man ſhould preach repentance to the very deuils. But there is very great vnlikenes betweene men reprobate, and thoſe reprobate ſpirits, albeit in this they agree, that eternall fire remaineth for both. For the elect and reprobates of men are in this life mingled together, neither can we know who ſhall beleeue, who not: beſide the other things we ſpake of, ſpeciallie the commandement of God, whereby the Goſpell is ordained for euery humane creature.

Theſ.477.

2 *Theſ.478.* Further, he cauilleth: If the hearing of the word turne to the reprobates vnto their greater iudgement, that they are in worſe caſe then the deuils, who from the Goſpell preached bring no ſuch iudgement vpon themſelues. This is a falſe argument, taken from that which is ſpoken in part. To ſpeake ſimply, the deuils are more vnhappie, becauſe they be worſe and wickedder: whereupon by Paul they are called *ſpiritual wickednes.* In the meane while it nothing hindereth reprobate men to be in worſe condition in part, that is, to be guil-

Anſwere.

Epheſ.6.

tie

tie of iudgement for some cause, wherein the deuils are not guiltie: as for example, for the contempt of the word preached vnto them, and for the vnworthy receiuing of the Lords Supper: because vnworthie receiuers eate and drinke their owne damnation. But this hath no place in deuils, albeit neuertheles as enemies of all righteousnes and order appointed of God, and so also as contemners of the word and Sacraments after their maner, they shal not escape the iudgement of God.

Thirdly, he cauilleth impudently: If the matter so stand, it shall bee better neuer to goe to the word: for if they must wholly perish and burne, the lesse they doe heare that they may despise, the lesse they shall be beaten. 3 *Thes.* 3 c 4.

Be silent cruell tongue and lippes that speake iniquitie. What resteth O Huber, but by the like reason thou maist conclude; seeing many in the Supper of the Lord eate and drinke iudgement to themselues, that it shall be also better for vs to abstaine from it? But that all men may vnderstand such like sophistrie; on both sides this onely followeth, to wit, that it is better not to come to the Supper of the Lord, then to come vnworthily: also, not to heare the word of God, then not to receiue it being heard: or els to reiect and tread it vnder our feete after wee haue receiued it: but such as bee blessed haue kept the meane. For because both they that knowing his will and yet doe not the same, and also they that are ignorant of it, shall be beaten (specially if it bee affected ignorance, disdaining to heare the word of God being offered:) it is our parts both to heare and to keepe the word of God, and so to prepare our selues, that wee may worthily receiue the Sacraments. So surely we shall best prouide for our selues, and not if we iudge our selues vnworthie of the kingdome of God, by refusing his word and Sacraments. *Luk.* 11.

Fourthly, that the aduersarie may here also proue to the reader the scoffing wherein hee excelleth, (if yet it may or ought to bee approued of any man of sound iudgement) he malapertly saith, that the Caluinian ministers are the hangmen of the reprobates, who draw them vnto exquisite torments that 4 *Thes.* 489.

were from euerlasting condemned, and doe hew them in peeces, if that bee true that they heare the word of God vnto condemnation.

What then? In what reckoning will he haue the Prophet Esay to bee, to whom it was said, when he saw the glorie of God: *Goe, make fat the heart of this people, and shut their eies.* Which place surely of the Prophet is repeated not rashly in the New Testament sixe times of the blinding of the Iewes. Shall we therefore with a Huberian scoffe call either the Prophet or Christ Iesus, (whose glorie then Esay saw,) hangmen? Farre be this malapertnes from a Christian heart. But rather, by the witnes of the Apostle we are the sweet sauour of Christ to God, both in them that perish, and in those that are saued: to the one the sauour of death to death, but to the other the sauour of life to life, yet alwaies to God the sweete sauour of Christ in both respects.

Esay 6.

2.Cor.2.

Lastly it must be noted, that it maketh no matter here, whether it so come to passe either by the foreappointment, or by the foreknowledge onely of God, that the preaching of the Gospell vnto the reprobates turneth vnto their iudgement. For both the foreknowledge and also the foreappointment of God is vnfallible. Wherefore seeing the aduersarie cannot denie (at the least) foreknowledge in God, for their more grieuous condemnation, who will not obey the word, the cauils already alleadged must of necessitie fall vpon his owne head. And of these enough.

CHAP. XV.

To the sixt absurditie.

Thes 37. The 6. absurditie, that Baptisme is taken away.

I Proceed to that which was obiected of the Sacraments: to wit, *That the Sacraments are taken away, vnlesse with hand and foote (as they say) we bee of Hubers opinion touching the vniuersalitie of redemption.* Of Baptisme he giueth this reason, that no certaine grace and saluation is promised to the baptized. His argument will be thus:

By

By whoſe opinion no certaine grace and ſaluation is ſet forth vnto ſuch as are baptized, by their opinion Baptiſme is taken away.

But by their opinion who think that by the death of Chriſt all men are ſufficiently, but not effectually redeemed, ſo as al and euery one haue remiſſion of ſinnes, and are receiued into the grace of God, iuſtified and ſaued, whether they beleeue or not) by the opinion of theſe I ſay, no certaine grace and ſaluation is propounded to ſuch as are baptized.

Ergo, by their opinion Baptiſme is taken away. Vnles the argument bee thus framed, I ſee not how any thing can bee concluded to the purpoſe.

But the minor is denied. Huber ſurely *theſ.*1019. ſendeth vs vnto the things which hee hath from his 386. *theſ.* vnto the 431. but if thoſe be looked into and examined, it will appeare, that nothing is there contained, ſauing an extrauagant and idle heape of certaine queſtions ilfauouredly tumbled together concerning Baptiſme. But without ſuch long circumſtances, O Huber, this thou ſhouldeſt proue, that, vpon the ſetting downe of the contradictorie of thine opinion of the generalitie of redemption, there would follow the ouerthrow of Baptiſme, and that therefore, becauſe no certaine grace and ſaluation can then bee promiſed to them that bee baptized. This, this ſhew if thou canſt, omitting thy manifold digreſſions, whereby thou vſeſt miſerably to intangle thy reader, and turne him away from the point.

Surely as for vs, wee haue learned out of the diuine Scriptures, and do conſtantly teach, that the vſe of ſacred Baptiſme tendeth to this end and that principally, that it may ſeale and confirme vnto vs the promiſe of grace and eternall life. For take away the promiſe of grace from baptiſme, and thou ſhalt take away the nature of a Sacrament, becauſe according to the vſuall definition of Auguſtine: *A Sacrament is a viſible forme of inuiſible grace.* Hereupon are thoſe promiſes: *He that beleeueth and is baptized ſhall be ſaued*, Mar.16. And in the words of Peter, Act.2. *Repent ye and be baptized* The principall vſe of Baptiſme. Auguſtines definition of it.

euery one of you in the name of Iesu Christ for the remission of sinnes, and ye shall receiue the gift of the holy Ghost. Also, 1. Pet. 3. *Baptisme saueth vs.* And Tit. 3. *Of his mercie he saued vs through the lauer of regeneration, and the renewing of the holy Ghost,* and such like, which are read in the Scriptures of the vertue of Baptisme. Which things Basill in his exhortation to Baptisme wittily seemeth to comprehend. Baptisme (saith he) is the releasing of captiues and debt, the death of sinne, the renuing of the mind, the shining garment, the way of heauen, the getting of the kingdome of heauen, and the grace of adoption. For holy Baptisme is the seale of so many things to the faithfull, as the Apostle speaketh of Circumcision, that it was giuen to Abraham for a seale of the righteousnes of faith, teaching, that Circumcision was not giuen for righteousnes, but for a seale of righteousnes, which is by faith. And I say, (to the faithfull) because neither the word nor Baptisme promiseth any thing to, or profiteth the vngodly and vnbeleeuers. For it is a word of promise: *He that beleeueth and is baptized, shall be saued: but he that beleeueth not shall be damned,* whether he be baptized or not. And Ephes. 5. wee reade that the Church is sanctified of Christ the bridegrome, and washed in the fountaine of water in the word. Why in the word? Because euen in the water the word cleanseth, and not the water it selfe, as Augustine *Tract.* 80. vpon Iohn expoundeth. And the same man addeth: *Whence commeth so great force of water, that it toucheth the bodie, and washeth the heart, but by the word which doth it? and that not because it is spoken, but because it is beleeued.* The same man vpon the 77. Psalme, writeth thus of the Iewes: *Whereas the Sacraments were common to all, grace was not common, which is the vertue of the Sacraments. So now also the lauer of regeneration is common to all that are baptized, but grace it selfe, whereby the members of Christ with their head are regenerated, is not common to all.* Againe, *lib. 5. cont. Donatist. cap. 24.* he saith that *Baptisme may be without the spirit: and that some of those that are baptized doe put on Christ while they*

Rom. 4.

Vnbeleeuers are not partakers of ỹ grace of Baptisme, although they be Baptized.

they are receiuing of the Sacrament: others by continuing in holines of life: That is common to good and euill, and this is proper to the good and godly.

And truely it is in the schooles receiued and allowed, that such as come without faith and fainedly, receiue the Sacrament, and not the thing, by the example of Simon Magus, of whom Augustine vpon Leuiticus, *quæst.* 84. witnesseth that visible Baptisme did him no good, because he had not the inuisible. Many testimonies, prouing that Baptisme doth profit the beleeuer onely.

Hitherto let Luthers sayings be referred, *that baptisme is erected for a signe of righteousnes to all that beleeue in Christ. That the vertue of Baptisme consisteth in the vse or faith of him that receiueth it.* Also, *that holie Baptisme is the fountaine of saluation whereof they that drinke, that is, beleeue the promise added, doe neuer thirst.* And that he generally elsewhere pronounceth: *that the Sacrament worketh not grace without faith,* and hee taxeth the dreame of the papists, that Baptisme profiteth thee, and iustifieth thee, whether thou beleeuest or not. *Luth. in Gen. 17* *De Cap. Basil.* *In 3. Ioel.* *In Gen. 48.*

Neither saith Brentius otherwise, *explicat. Catechis. de Baptis.* where among other things he writeth, that Baptisme is a *seale,* whereby Christ publikely confirmeth, that he deliuereth and giueth those speciall heauenly good things, that are promised in the Gospell, *to him that beleeueth.* Againe, that Baptisme is a royall vnction, the Sacrament confirming and publishing that thing, which a man before had receiued by faith: for man is not then first receiued into the Lords tuition, seeing before he was receiued by faith: but then his admission is first confirmed by an externall signe. And handling that promise, *He that beleeueth, &c.* plainely saith thus: *Baptisme, as it profiteth much, if in faith it be redeemed, so it doth no good, if it be without faith:* and he maketh mention of an example out of the tripartite History, *lib.* 11. *cap.* 14. of a certaine leaue, a craftie fellow, who would often receiue Baptisme, not for that he beleeued in Christ, but that by this meanes hee might get monty of Christians: who albeit hee was Baptized, yet was not truely made a Christian by his Baptisme. *Brentius.*

Baptisme. The same Brentius vpon Iohn, fol. 119. expresselie writeth, that not euery one that is Baptized, is regenerated: for faith must be required, not to the perfection of the Sacrament, but to the profite of the receiuer.

Chytræus. Likewise Dauid Chytreus, *Tract. de bapt.* printed at Wittenberge 1580. saith, *That ministers doe Baptize with water, pronounce the word, and giue water, but Christ Baptiseth with the holy Ghost, and regenerateth the beleeuers.* Againe, *many being washed in water, and not bringing to Baptisme true faith, are Baptized not with the inspiration of the holy Ghost, but with water onely, as Simon Magus.*

Ia. Andr. Col. Monp pa. 486. & thes. 64. & 30. These things largely set downe, doe shew to whom belongeth the promise of grace in Baptisme, against the error, and more than a dreame of certaine men; to wit, that regeneration is giuen to all in Baptisme, beleeuers, and vnbeleeuers: and that if an vnbeleeuing hypocrite be Baptized, he is not onely outwardly Baptized in water, but inwardly also by the holy spirit, yea euen Simon Magus no lesse then others receiued grace in Baptisme. This doubtles is to administer Baptisme, not for a Sacrament of Christ, but for Christ himselfe, as the Apologie of the Confession of Wittenberge casteth in the papists teeth, who say the same thing, that these men doe, to wit, that remission of sinnes is wrought by Baptisme, by the very vertue of the Sacrament, and Gods promise, and not onely by faith. Let the papists then haue the victorie, and the confession of the Duke of Wittenberge will lie in the dust, being ouerthrowne by the very men that ought to defend it.

Obiection of infants faith. But what shall we say of infants Baptized? Cannot Baptisme saue them without faith?

I answer. Although we haue some men in our time, who thinke that euen infants beleeue, and would haue all men so to thinke: yet the contrarie opinion of Augustine, and other olde writers is more sincere and safe. For thus Augustine vpon Iohn *tract.* 80. saith, This word of faith, onely is of force in the Church, that euen neuer so little cleanseth the infant, by the Church beleeuing, offering, blessing and touching it, though

Augustine.

Infants cannot beleeue.

though the infant cannot beleeue with the hart to righteousnes, and with the mouth confesse to saluation. Likewise in his fourth booke of Baptisme, chapter 24. hee saith: Infants through want of age can neither beleeue with the heart to righteousnes, nor with the mouth confesse to saluation. See also his 23. epistle to Bonifacius, and Iustine Martyr, question 56. Barnard also alloweth the same opinion, Epist. 77. Infants because their age hindred them, cannot haue faith.

The reason is plaine, for faith presupposeth knowledge of those things that are to be beleeued. And that little children do know diuine things, who as yet vnderstand not humaine, if wee would by words declare, saith Saint Augustine, also Epist. 57. we must be afraide, least we be thought to doe iniurie to our very senses, seeing thatby speaking we endeuour to perswade a thing, where the euidence of the trueth is greater than all the strength and force of speech. And why they cannot.

Moreouer, they that maintaine the faith of little children, doe not a little disagree in opinions, some thinking that faith is giuen them in Baptisme, and others before Baptisme. Of the later opinion is Brentius, *Explicat. Catechis.* where hee maketh this argument: God acknowledgeth none truely in the number of his people, vnles he doe beleeue; and maketh his assumption of infants: The infants of Gods people in olde time, were part of Gods people, euen before they were circumcised, and therefore our infants now also pertaine to the people of God, euen before they be Baptized, according to the promise made to Abraham, Gen. 17. *I will be thy God, and God of thy seede after thee.* The contrary opinions of Brentius and Andr. touching the faith of infants.

Contrariwise Iacob Andree, Brentius his successor defendeth the former opinion, *Colloq. Mompel. fol.* 458. Before infants (saith he) be Baptized, I cannot affirme that they doe beleeue, because faith is giuen vnto them in Baptisme. And streight after: Infants Baptized haue the grace of adoption freely giuen them with faith and the holy Ghost. Likewise, Luther in 17. Gen. (albeit in his booke of praying, he seeme to thinke otherwise) hath left it written, that the children of the Israelites had this blessing, that on the eight daye, faith

was

was giuen them, and they were made the people of God: which thing he would haue in like manner vnderstoode of the Children of Christians in their Baptisme.

And this opinion surely is driuen to a great straight, because of infants in olde time that dyed before the eyght day, when they should be circumcised, and depart this life daily as yet without Baptisme, being depriued of it, not of any contempt, but of necessitie, whom yet they both doe rather reckon in the number of such as be saued, seeing the couenant of God is not transgressed or made frustrate. But after their opinion, no man, be he a childe or a man growne, can bee saued without faith. It followeth therefore, seeing such also are saued, that faith is giuen to many infants euery where, euen before their Baptisme: which thing Iacob Andree denied that he could auouch. The same thing may be obiected of young girles among the Iewes, who because they were the seede of Abraham, were not excluded from the righteousnes of Abraham, but obtained it by faith, according to Luther in the forecited place, euen in their infancie.

Luth. in 17. Ge. Col. Momp. pag. 496.

Wherefore the opinion of the faith of infants is more easily affirmed than defended. Hereupon Doctor Heerbrand doth thus mitigate Luthers opinion, that hee, (when hee saith that infants haue faith or doe beleeue) hath not this meaning, that they doe vnderstand, or feele the motions of faith, but that so their error is reiected, who imagine infants Baptized to please God, and to be saued, without any action of the holy Ghost. If this onely they meane, who thinke that infants beleeue, I fully agree with them. But because it is to be feared, how many of them will acknowledge that interpretation, I doubt not in the meane while to iudge and speake with ancient writers, *that infants doe not beleeue.* Which simplicity of olde writers hath been also allowed of new writers, Musculus, Martyr, and other most learned and painefull diuines, as their writings testifie.

D. Heerbrand. Defens. cont. Gossard. Canonicum.

Obiection.

Neither doe the words of Matth. chap. 18. hinder the same. *Who so offendeth one of these little ones, that beleeue in me:* for that Augustine, Theophilact, Hilarius and others, rather vnderstand

Aug. quæst. Euang. li. 1. ca. 24.

vnderſtand of the humble, and children in malice and not in age. We confeſſe neuertheles that our infants are rightly accounted in the bodie of the faithfull, that is, among the people of God, both for the promiſe of the couenant, and alſo after their baptiſme for the ſacrament of entrance into true religion, and of faith, as Auguſtine thinketh in his 23. Epiſtle. Why we muſt account in faults among the people of God.

But if infants haue no faith, how are they made partakers of the grace of Baptiſme and ſaluation? For who ſo beleeueth not ſhall be condemned. With the heart man beleeueth to righteouſnes: and without faith it is impoſſible to pleaſe God. Mar. 16. Rom. 10. Heb. 11. Obiection.

I anſwere, that there is one conſideration of infants, another of men growne. Such ſayings, as are in the ſacred Scriptures vttered of the neceſſitie of faith, confeſſion, hope, loue, mortification of the fleſh & ſuch like vnto ſaluatiō, appertain not to infants, but to men growne, that by reaſon of age are capable of ſuch things. By the neglect of this diſtinction many errors will neceſſarily enſue, as Auguſtine *lib. de hereſib.* proueth by the Hierachites: and Barnard *ad Hugonem Epiſt.* 77. and alſo *Hom.* 66. vpon the Canticles, by another ſect of that time diſperſed throughout France. As touching the infants of Chriſtians, it is ſufficient that they be comprehended in the promiſe of the couenant. For albeit adoption to bee the ſonnes of God proceedeth not from the carnall birth, (according to which the children of the faithfull are no leſſe the ſonnes of wrath than the children of the vnfaithfull, conceiued and borne in ſinne, as others be:) yet ſuch is the bountie of Gods grace, that infants borne of Chriſtian parents, are reckoned in the number of Gods people, euen as in old time the infants were of Abrahams poſteritie, according to the promiſe: *I will be thy God, and of thy ſeede after thee.* And Matth. 19. the Lord ſaith, *Suffer little children, and forbid them not to come vnto me: for to ſuch belongeth the kingdome of heauen.* And for this cauſe in ſigne of Gods couenant we baptize the children of Chriſtians: and doe not baptize the children of Turkes, vnles they bee alreadie able Anſwere. Why we baptiſe the infants of Chriſtians, and not of Turkes.

to

to giue an answere of their faith. And if our infants being preuented by death cannot be baptized, we follow the rule of Barnard *ad Hugonem Epist. 77. Not a depriuing or want of baptisme, but the contempt of it doth condemne one.* Here Augustine is ouer rigorous: but beside that the schoolemen haue commonly somewhat misliked his rigor, placing such children in a Limbo by themselues voide of all torment: other also of great name in the middest of papistrie, Gerson, Cardinal Caietane, Biel, and other, haue approued of a more fauourable opinion touching the saluation of such. But of these I will speake no more.

Barnards saying of infants dying before Baptisme.

The cauill of the Lords Supper answered.

The cauill concerning the Supper of the Lord is yet vntouched, which the aduersarie in his alike foolish babling also complaineth, that it shall be taken away, if the vniuersalitie of redemption bee denied, such as hee maintaineth. But how O Huber? Truly I finde from thy *Thes.* 437. whither thou sendest backe thy reader, many things after thy maner, that is to say, impudently and bitterly fained, and little appertaining to the proofe of this false accusation set downe: sauing, that at length thou seemest to haue a purpose to reason after this sort: (for thou art so intangled in thy absurdities, that here and elsewhere often it cannot easily bee perceiued what thy meaning is.) Onely they for whom Christ effectually died, ought to come to the Supper by our opinion, as thou saist. But whether Christ died for vs effectually, it is vnknowne to euery one. Therefore none at all shall know who ought to bee the Lords guest, and so the Supper of the Lord shall be at once taken away from all men.

Thes. 450. & sequent.

1 O trifler. For first to bring it to an absurditie, one of the propositions must be the Hypothesis, or the very opinion of the aduersarie which is oppugned, which here is not done. For the question is about this: Whether Christ died effectually for all men? He saith it: We denie it.

2 Secondly vnto the Maior: In our Churches, while the Supper is to be administred, it is not the maner, (if thou know it not) to say that they ought to come for whom Christ died, and the rest to keep away, as thou triflest: but this is said, that

Thes. 450.

we

wee may celebrate the Supper of the Lord to our good and comfort: before all things it is required, that first wee proue our selues, euery one considering with himselfe his sinnes and accursednes: and trying his heart, whether he beleeue the promise of grace and remission of sins for the merit of Christ alone, and whether by new obedience he purpose from his heart to shew himselfe thankfull vnto God. For such guests doth the table of the Lord require: as for hypocrites and such as goe on still in wickednes, they must abstaine from this meate, which Christ hath ordained & prepared for his faithfull, least they make their condemnation so much the more grieuous.

Wee must proue our selues before we come to the Lords Supper, and how.

Thirdly, the Minor of the argument is false: for he that hath knowledge knoweth himselfe to beleeue, as before hath been shewed. And whosoeuer beleeueth, is partaker of the merits of the death and humiliation of our Lord Iesus Christ, as he saith: *this is my body which is giuen for you: and this is my blood, the blood of the New Testament, which is shed for you*, as Luke hath, or as Matthew saith: *which is shed for many for remission of sinnes.* Why saith he, *for many?* Because albeit the blood of Christ be shed for all as touching sufficiencie: yet it was shed for the regenerate onely as touching efficiencie, as I shewed before out of Innocentius. Whereupon Basil saith: *All of vs as many as do beleeue, are redeemed from sinnes by the grace of God, which is through his onely begotten sonne our Lord Iesus Christ, who said: This is my blood, the blood of the New Testament which is shed for many, for the remission of sinnes:* which exposition he twise repeateth in his Sermon following of Baptisme: *for many, that is for all beleeuers, the blood of Christ was shed.*

3

A man may know himselfe to haue faith, and so to haue Christ. *Luk. 22. Matth. 26.*

Exhortat. Baptis.

CHAP. XVI.

An answere to the residue of the Absurdities.

HVber goeth on, and that he may maintaine any way his opinion, he obiecteth also other absurdities, so horrible, that

that a godly minde cannot but tremble in thinking of them: as, that God is accused of fraud and lying. Of fraud, in that he saith one thing, and thinketh another. Of lying, in that by word he offereth and commandeth to receiue things, which in the meane while by his irreuocable iudgement he forbiddeth to receiue. Also that Christ by his passion hath mocked God and men: and that the mightie and holy Lord of hosts is worthily accused of crueltie, iniustice, reioycing at mens harmes and of other great euils, agreeing rather to a most cruell tyrant then to God. For such and so many words doth his rude and shameles mouth vtter often, or rather roreth out. But these be the sleights of the aduersarie, issuing out of the same forge, that his other lyes and slanders doe, too too presumptuous truly. But because those obiections and mocks (excepting only the last saue one) respect not so fitly the doctrine of Redemption, as of Predestination, (which treatises Huber here and there without order confoundeth) and are long agoe largely confuted by Doctor Luther in his booke of seruile freewill, I will not suffer my selfe in refuting them to be carried beside the matter I haue in hand. One or two places onely of Luther I will alleadge for their sakes, who depend vpon that mans authoritie, that they may vnderstand that the doctrine of Luther is wounded through our sides.

Huber blasphemies.

He therefore in his answere to the place of Ezech. 18. *I will not the death of a sinner*, confirmeth the receiued distinction of a double will in God, which truly was wont to bee so distinguished for our capacitie. And one will, he one while calleth secret, fearefull, and vnsearchable, other while the most reuerend secret of Gods maiestie, sometime the hidden God: but the other will, he calleth one while the reuealed will, other while the word preached, sometime God preached and worshipped: and proceedeth after this sort: God doth many things, which he hath not shewed vs in his word: and he willeth many things, which in his word he doth not shew that he willeth. So he will not the death of a sinner in his word, that is, in his will reuealed in his word: but he willeth it by his vnsearchable will. Therefore it is well said: If God will not

Luther de seruo arbit. cap. 107. & seq.

A double will in God.

How God willeth and willeth not the death of a sinner. *Eze. ca. 18.*

not the death of a sinner, wee must impute it to our will that we perish: well, I say, if it bee vnderstood of God preached. For he willeth that all men be saued, while he commeth vnto all by the word of saluation: and it is the fault of the will, which doth not admit God, as Matth. 25. it is said, *How often would I gather thy chickens, and thou wouldest not?* But why Gods maiestie taketh not away this fault of our wil, or changeth it in all, or why he doth impute it vnto man, seeing he cannot want it, we may not inquire, and if thou wouldest inquire, yet thou shalt neuer finde it, as Paul Rom. 9. saith: *Who art thou then that reasonest with God?* Againe, it is sufficient, saith Luther, to know that God so willeth, and this will it is meete we should reuerence, loue and adore, restraining the rashnes of our reason. Here Luther sufficiently sheweth that it pertaineth to his reuealed will, that God willeth the conuersion and saluation of all: and to his hidden will, that he neither giueth nor purposeth to giue conuersion and saluation to all, but to whom he will according to his meere good pleasure. Neither are these cōtrarie one to another, as though God spake one thing and thought another, when we say that he willeth, that is, commandeth that all repent and beleeue the Gospell to saluation, and yet that he will not worke in all men faith and repentance. Euen children may perceiue, that here is no contradiction, because of the diuers signification of the word *will*.

The hid and reuealed will are not contradictorie, therefore no suspition of fraude or lying in God.

The same man *cap.* 160. This surely offendeth common sense and naturall reason, that God of his meere will forsaketh, hardeneth, and damneth men, as though he, who is said to be of so great mercie and goodnes, delighted in the great and eternall paines and torments of miserable persons. This seemeth wicked, cruell, and intolerable to imagine of God. But here the most mercifull God ought to be honoured and reuerenced, and wee must referre freely some thing vnto his diuine wisedome, that he may bee beleeued to be iust, where he seemeth to vs to bee vniust. For if such were his iustice, as might be iudged by mans capacitie to bee iust, it should not be altogether diuine, and should differ nothing from humane

God is not vniust, or one that reioyceth at mans miserie.

A notable saying.

iustice. But seeing God is true, and one, wholly incomprehensible, and inaccessible by mans reason, it is meete, yea necessarie, that his iustice also be incomprehensible, &c. Therefore what peruersenes is this, that wee should destroy the iustice and iudgement of God? These and many other such things hath Luther against such as contend with their maker.

Esay.45.

Brentius in 1.Sam.2.v.25.

Brentius also vpon those words touching Elies sonnes, *They heard not the voyce of their father, because the Lord would slay them*, subscribeth vnto this doctrine, and concludeth this whole question in these words. Therefore that they may be punished according to the worthines of their deserts, the Lord by his secret power brought it to passe, that they should not repent at their fathers admonition, and should perish: he surely working inwardly, what by word he forbiddeth outwardly, and his power inwardly hindring that which by his manifest will he outwardly commanded to bee done. And this is not to be the author or cause of wickednes, but it is to inflict iust punishment for the same. But how it commeth to passe, that the Lord by his secret power worketh inwardly, or hindreth that which he forbiddeth or commandeth outwardly in his manifest word, it is a higher point then that mans capacitie can finde out. These things Brentius.

God is not the author, but reuenger of sin, punishing sins with sins.

Obiection.

And whereas it is further obiected, that vnles by the death of Christ all, faithfull and vnfaithfull be forgiuen, and in very deed and properly be restored to grace and saluation, Christ is charged to haue deluded God and men by a false passion; it is a vaine and vnfauourie deuise. For there is a flat begging of the question in the antecedent, seeing the aduersarie thus reasoneth: Christ himselfe confesseth that he died not for a few onely, but for the whole world, to wit, for all mankinde. Wherefore if it was the counsell of his father, that he should die for the elect onely, Christ hath mocked God first, and then men, holding them in suspense with so great hope, as though he died for all. Where (I beseech) doth the Lord confesse, that he effectually died or would die for all? or that he would that all should haue the effect of his death, to wit,

Con.thes.37.

recon-

reconciliation, righteousnes & saluation, none at al excepted of the whole vniuersalitie of mākind, whether they imbrace by faith the Sauiour, or by vnbeleefe refuse him? Christ witnesseth the contrary, Ioh. 17. *I pray not for the world, but for them whom thou hast giuen me.* It is a wonder if he hath pacified the iudgement and wrath of his father for them, for whom he surely did not vouchsafe to pray. And in the same chapter: *For them I sanctifie my selfe, that they also may bee sanctified.* Therefore for whom he praied, for them also he offered himselfe a sacrifice to redeeme them effectually from sinne and death, and to sanctifie them for euer, and so contrariwise.

CHAP. XVII.

Of this, that only vnbeleefe condemneth, and not other sinnes: but whosoeuer is condemned, for only vnbeleefe he is condemned.

ALL these things being made plaine, Hubers opinion is now spoyled, and his threefold ranke scattered here and there, whereto he in vaine trusting and furnished more with number then with strength of arguments, hath bid this battel vnto the trueth. But yet before we make an end of this point, wherein we haue taken in hand the confutation of a new and erronious doctrine of Redemption, we must not omit what these new Sectaries teach of the cause of damnation: to wit, how it commeth to passe, that whereas they auouch that by the passion of Christ all without exception are discharged from the iudgement and wrath of God, and receiued into the fauour and bosome of God, and that the reprobates as well as the elect are saued, yet all are not saued for euer. This therefore is the cause, say they, because some abide by faith in saluation receiued, others through vnbeleef refuse, contemne and cast away saluation gotte for them, and so by neglecting and despising their saluation, make themselues reprobates, and therefore onely are damned, because they despise grace, and

Marke this doctrine of the aduersaries, How all are not eternally saued, that yet were redeemed and saued by Christs death, as they say.

and through incredulitie doe binde themselues againe in the guiltines of all sinnes. These things are in so many words extant in Huber *Thes.* 19. 69. 155. 245. And also in his *Thes.* 1-87. he writeth, that such as beleeue not, tread vnder foote their redemption, and propitiation for their sinnes, shaking from them through vnbeleefe, and so their vnbeleefe is vnto them the onely cause of damnation.

In like sort Iacob Andree *Col. Mompel. pag.* 548. saith, that men are not therefore damned, because they haue sinned, but because they will not by faith imbrace Iesu Christ, who suffered, was crucified and died no lesse for the sinnes of the damned, than for the sinnes of Peter, Paul, and all the Saints: noting there these words in the margent: *onely vnbeleefe damneth men.*

What we like in the aduersaries doctrine.

As touching this doctrine, it is confessed, if any man truly beleeue in Christ, the sinnes of all the world are not able to cast him downe into hell: and contrarily, if a man haue not faith, he shall be damned, albeit the righteousnes of all the world were his owne. *For he that beleeueth shall be saued: he that beleeueth not shall be damned*, faith that faithfull and true witnesse. And Augustine writeth, that onely the sinne of vnbeleefe shutteth the doore against all other sinnes, that they are not released by the grace of God, as by beleeuing all sins are remitted.

Mar. 16.

De verb. Dom. sec. Ioh. serm. 60. *& enar. Ps.* 109.

What we mislike iustly. The first faulte or error against the doctrine of the Apostles and Prophets.

Yet two things in the said opinion doe iustly displease vs. One is, that whereas this opinion is forced to acknowledge that the saluation of Gods kingdome happeneth not but by faith, yet it dare auouch, that there is remission of sinnes, freedome from the iudgement and wrath of God, and power of the deuill, yea and saluation it selfe without faith. For it will haue all these things to come to all men indifferently by Christs death, whether they beleeue or not, otherwise than all Prophets and Apostles doe testifie, that he that beleeueth in Christ, through his name receiueth the remission of sinnes, the wrath of God abiding vpon the vnbeleeuers. This is a farre other opinion, than if a man should say (as Huber doth) that all together are set free from all sinne, and all iudgement

Acts 10.

Ioh. 3.

and

and wrath of God is taken away and blotted out in all men, yea in vnbeleeuers: onely through vnbeleefe they be againe bound with the guiltines of their sinnes, and doe fall againe vnder the wrath of God. Augustine saith well in the foreciting place, *The medicine of all the wounds of the soule, and the onely propitiation for the sinnes of men, is to beleeue in Christ, and by faith we are borne of God, and made the sonnes of God, as it is written: to them that beleeue in his name, he hath giuen power to become the sonnes of God.* Serm. 60.

The other thing which is worthily reproued in the alleadged opinion, is this, that it precisely setteth downe the contempt or lothing of the grace of the Gospell through vnbeleefe, to bee the cause of damnation. For first this opinion presupposeth the offering of the grace of the Gospell, in respect of all and euery one whoeuer haue been, are, or shall be: which how vaine it is, is taught by many testimonies of the Scriptures: Act. 14. 16. 17. 30. Eph. 2. 12. Psal. 147. 19. 20. Besides looke what wee haue spoken in the sixt chapter of this booke. The second fault or error confuted by foure reasons. 1

Secondly, the Apostle saying: *They that haue sinned without the law, shall perish also without the law: and they that haue sinned in the law, shall be damned by the law*; doth not onely grant, that the Gentiles for the most part wanted the knowledge of the law written, much more the knowledge of the promises of the grace of the Gospell published by Moses and the Prophets: but also alleadgeth the reason of the iust damnation of the Gentiles from the breach of the law of nature, making no mention of the contemned grace of the Gospell. 2

Thirdly, what shall we say of so many millions of infants without the Church, who haue bin preuented by death from the beginning of the world, and are daily preuented, before they can heare the least tittle of the grace of the Gospel? what contempt is there of grace? what lothing of saluation? 3

Fourthly, the Lord in the Gospell saith: *If I had not come and spoken vnto them, they should not haue had sinne: but now they haue nothing to cloake their sinnes withall.* Augustine 4 Ioh. 15.

Auguſtines iudgement of this queſtion.

tract. 89. aduiſeth vs to vnderſtand this place not of euery ſinne, but of the great ſinne of vnbeleefe: and mouing the queſtion, whether they vnto whom Chriſt commeth not, nor ſpeaketh vnto them, haue excuſe for their ſinne? anſwereth; not truly for euery one of their ſinnes, but for this ſinne, that they haue not beleeued in Chriſt, they haue a plaine excuſe, and they cannot therefore auoide damnation, according to the ſaying: *Whoſoeuer haue ſinned without the law, ſhall alſo periſh without the law: and whoſoeuer haue ſinned in the law, ſhall be iudged by the law.* And ſuch he ſaith are they, who when they heare contemne, or elſe gainſaying reſiſt, or with hatred purſuing them by whom they heare. Alſo *Epiſt. 99. ad Euod.* ſpeaking of ſuch as are in hell, according to his owne and the common opinion of others, maketh difference betweene ſuch as here would not beleeue the Goſpell preached, & thoſe that haue not here contemned (ſaith he) that which they would not heare, and are caſt into hel without any guiltines of the contempt of the Goſpell. The like he writeth in his booke of nature and grace, *lib. 4.* If with theſe ſayings of ancient fathers we compare the phraſes of new Sectaries, we ſhall ſee a flat contrarietie. And let theſe be ſpoken for confutation of thoſe things, ſo much as the ſtate of our purpoſe ſeemed to require.

THE

THE THIRD BOOKE OF CHRISTIAN REDEMPTION, CONSISTING IN CONFIRMATION.

Or a demonstration of the true opinion, who be partakers of Redemption.

CHAP. I.

The proposition and partition.

NOw we are come to the confirmation of true doctrine. And that is, that albeit the death of the sonne of God our Lorde Iesu Christ, as touching the greatnes of the price, be the redemption of whole mankinde, none excepted: yet the propriete of redemption, belongeth to those, who are not now the vessels of the deuils, but the members of Christ, by faith and the grace of regeneration: the rest, who liue without faith and regeneration, not belonging to this redemption from sinne and death. And because faith and regeneration pertaine not to all but to the elect, it is truly also auouched that redemption belongs to them and not to the reprobates. This opinion we purposing to proue, will vse also a threefold ranke or order of proofes.

The summe of our opinion touching mans redemption by the death of Christ.

Tit. 1.

The first shall be of certaine testimonies of Scripture, out of the old and new Testament, wherein spiritual redemption purchased by Christ is restrained to the Church: which cer-

tainly is not the vniuersalitie of whole mankinde, but a certaine companie of mankinde, chosen to eternall life out of euery tribe, language, nation and people.

In the second ranke wee will produce diuerse arguments, drawne from the analogie of faith, or the apostolicall and catholike rule of faith, whereunto euery Ecclesiasticall exposition, and decision of whatsoeuer controuersies of faith ought to be agreeable.

Lastly, the third ranke shall haue testimonies of godly antiquitie, whereby it shall more cleerly than the light appeare, that nothing is here taught or produced of vs, that all the best and worthiest writers of old haue not with great consent taught according to the Scriptures.

CHAP. II.

Certaine places of the new Testament, with an admonition concerning Hubers maner of disputation.

Thes. 627. The admonition touching Hubers maner of disputing.

WE begin the more willingly our purposed confirmation from the expresse testimonies of Scripture, because the aduersarie doubted not to blab it out, as though we had no word of our opinion in the Scriptures, and went about to draw and expresse it from consequences only. And that thou must the more maruele (Christian reader) at the negligence and follie of the man in so great a matter, it appeareth that while he was writing and daily meditating of this controuersie, yet he was long in this opinion, (to wit, till being admonished by the positions of Doctor Tossan, hee saw he had neede of an appendix) as if all the proofe of our opinion would come to this Enthymeme: 1 There is an eternall predestination of God, wherin he hath decreed in Christ to haue mercie vpon some vnto saluation, and not vpon others: *Ergo*, 2 Christ died not for all. With which error afterward being carried away, & his chariot regarding no bridle, 3 he raiseth vp a great dust to darken the trueth of the doctrine of predestination: and that not onely in place altogether vn-

fit

fit, and by very ſtraunge expoſitions: but alſo by an error ſo full of words, that for one page of places of Scripture cited by M. Parens touching Predeſtination, he groweth into a 100. pages, and 350. Theſes or poſitions. In which whole diſputation it is his continuall ſleight, vnfaithfully and with a craftie head to propound the arguments of our ſide concerning Predeſtination, (for herein he onely ſticketh, as I ſaid, whereas he ought to handle redemption) and in ſtead of anſwers hee ſingeth euery where his cuckowes ſong, *de repetitione principij*, which the ſchooles of Logicke vſe not to call *repetition*, but *petition*, that is, the begging of a thing as granted, which is the chiefe point in controuerſie. It is a part of the ſame, nay of groſſer ignorance, that in his appendix to D. Toſſans reaſons, he wonderfully pleaſeth himſelfe in his other cuckowes ſong, *I deny the conſequent: We alwaies deny the conſequent.* O miſerable diſputer, as bad a Logitian as he is a Diuine! He doth not yet vnderſtand, that we muſt neuer anſwer an Enthymeme by denying the conſequent, but either by diſtinguiſhing or deniall of the antecedent, or els by denying the conſequence. For it is as fooliſh a thing if a man would denie the conſequent in an Enthymeme, as if one being about to anſwere a Syllogiſme, ſhould denie the concluſion. By which kinde of ſolutions any thing might moſt eaſily be anſwered by any one, but that Logicke is againſt it. 5 6 7 8

But omitting theſe things, let vs produce a few teſtimonies of many out of the Scripture to declare our purpoſe, *that redemption from ſinnes, righteouſnes and ſaluation are benefits proper vnto the Church, and not common to all, whether they beleeue or not*, as the new opinion would haue it. This is the ſtate of the queſtion properly, which muſt be diligently marked. For we alſo grant that Chriſt died for all: but wee denie that therefore all are made partakers of the benefits of Chriſts death without reſpect of faith or vnbeleefe, or els which is all one, wee denie that Chriſt died for all effectually, the cauſe of the want of that efficacie being conſidered not in Chriſt but in men themſelues. For to make the death of Chriſt effectuall vnto vs for redemption, his merit is not only The ſtate of the queſtion. How Chriſts death may be effectuall to any.

ly needfull, but also the application and receiuing of the same, which is done by an vnfained faith.

Matth. 1. The 1. testimonie, prouing redemption to be proper to the Church.

The first testimonie therefore we haue in Matthew in the words of the Angell to Ioseph: *Thou shalt call his name Iesus: for he shall saue his people from their sinnes.* Here we see redemption peculiarly attributed to the people of Christ. And the people of Christ be his Church of all places and ages. Therefore redemption is peculiar to the Church, and yet vniuersall, after that sort as we confesse the Church to bee vniuersall.

Thes. 1059. All men be not the people of God, proued by three reasons.

Huber crieth out, and (such is his Diuinitie) saith, that by the people of Christ is meant the whole offspring of Adam, and saith that al are truly called to the kingdome of God, that they may be his people.

But the contrary is easily proued. First by the name of the

1 *people* of God the Scripture vseth not to comprehend al men, but a certaine companie onely, among whom God is acknowledged and called vpon, and whom hee likewise acknowledgeth for his owne, and to whom belong the couenants and promises, as the Lord saith: *I wil walke among you, and I will be your God, and you shall be my people.* *And I will be your God, and you shal be my sonnes and daughters saith the Lord almightie.* As also he saith in Oseah: *I will call a people my people, which was not mine, and her beloued, who was not beloued: and it shall come to passe in the place, where it was said vnto them: Ye are not my people, there they shall be called the sonnes of the liuing God.* All which places Paul to the Romanes expoundeth of the calling of the Gentiles: who whereas they had bin in times past alients from the common wealth of Israel, and strangers from the couenants of promise, hauing no hope, and being without God in the world; afterward obtained the adoption of grace in the kingdome of Christ. So vnto Titus wee reade, that Christ purged a peculiar people to himselfe, zealous of good workes: whom Peter also calleth a people whom God claimeth as his own, a holy nation, a royall priesthood. What insolencie then is it, to imagine that all men be the people of God? This is no-

Leuit. 26. *Iere.* 31. 2. *Cor.* 6. *Ose.* 1. & 2. *Rom.* 9. *Tit.* 3. 1. *Pet.* 2.

thing

thing els than to ioyne faithful with vnfaithfull, righteousnes with vnrighteousnes, light with darkenes, Christ with Belial, the temple of God with images, and to mingle sacred things with prophane.

Secondly if all should bee the people of Christ, it should not onely follow, that all must be also called Christians, but also (as Origene fained) all should be saued and haue eternall life seeing saluation which Christ bestoweth vpon his people, includeth eternall life as the chiefe fulfilling thereof. 2

Thirdly Theophylact vpon the same place thus writeth: He (saith he) shall saue his people not onely of the Iewes, but also of the Gentiles, who shall beleeue and not doubt to bee made his people. 3

Luther also in Gen. 31. at large testifieth that all men are not the people of God, but such as hee liketh of and accepteth, and cannot be taken out of his hands. But let Huber giue eare vnto his Brentius especially, who writeth thus in the exposition of his Catechisme. Tell vs (saith he) to whom Iesus is Iesus, that is, a sauiour from their sinnes. The Euangelist saith: *He shall saue his people.* He saueth not Aliants but his people. They be Aliants, whosoeuer beleeue not in him, whether they be Iewes or Gentiles. And they be his whether they be Iewes or Gentiles, as many as doe acknoweldge and imbrace him by faith. Wherefore of what nation soeuer thou be, if thou beleeue the Gospel of Christ, thou art made by faith a member of his people, and Iesus is in very deede made Iesus vnto thee. These things he: another of whose sayings also shall be cited hereafter in the seuenth Chapter. Nowe let the Tubingers see, whether they will condemne Brentius heere or Huber rather of an error. *Luther.* *Brentius.*

A second testimonie we haue in the same Euangelist cha. 26. *When hee had taken the cup, hee gaue it to them saying, Drink ye all of this. For this is the blood of the new Testament, which is shed for many for remission of sinnes.* I surely knowe that some of the auncient writers respecting *sufficiencie* doe expound *for many*, that is, that his blood was shed for al, seeing euen all are many. But the sense rather agreeth, by keeping The 2. testimony. Matt. 26.

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(*Many*) distinguisheth betweene beleeuers and vnbeleeuers.

ing the vsuall signification of *Many*, vnto the difference betweene the beleeuers and vnbleeuers: of whom they receiuing forgiuenes of sinnes are redeemed by the grace of Christ, and these are as yet voyd of redemptiõ, as we before shewed Basils often exposition. And the Commentaries vpon Marke which are ascribed vnto Hierome, haue expressely, *that the blood of the new Testament is said to be shed for many, because it doth not make cleane all: or els that there bee in the very Church some, whome no sacrifice doth make cleane*; much more then out of the Church. What that among the newe writers Brentius in his Catechisme doth no otherwise expound it? Christ (saith he) when he said of his blood, *which is shed for you*, he addeth this also, *for Many*: to signifie that it was shed not onely for the Iewes, but also for the Gentiles, of whom his Church was to bee gathered. And by that place and exposition he taketh here in hand to proue our very matter in hand, to wit, that Christ by his death hath made satisfaction for the sinnes of his, that they may haue remission of them, and may be accounted iust before God, and made the flesh and blood of Christ, and adopted into the sonnes and heires of God: and that these benefites appertaine to the vniuersall Church and not to strangers, for the same contrariety of, *His owne and Strangers* is here of force, which before was obserued out of Brentius. Further Luther waighing this very place saith: *for you and for many said he, that is, who receiue and beleeue the promise of the testator, for faith here maketh heires.*

Luth. de capt. Babyl.

The third place is in Zacharias song Luke 1. *Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath lifted vp a horne of saluation in the house of Dauid his seruant, as he spake by the mouth of the holy Prophets, that we should be saued from our enemies, and from the hand of all that hate vs; that being deliuered from them, we should serue him without feare in holinesse and righteousnes before him all the dayes of our life.* First euen here we see the redemption of Christ peculiarly attributed to ỹ people of God, who be the faithfull people or the true Israelites out of euery people and nation

The 3. testimonie.

nation as Theophylact witnesseth. Secondly that he mentioneth the horne of saluation in the house of Dauid, he respecteth the prophesie in the 132. Psalme, for there the grace of Christ the king and conquerour is onely promised to the saints and poore in spirite, but nothing but destruction and confusion is proclamed to his enemies, as the blessed Virgin witnesseth in her song. *He hath put downe the mightie from their seate, and hath exalted the humble, he hath filled the hungry with good things, and the rich hee hath sent emptie away.* Thirdly it is not onely the end but also a part of the redemption which Zacharie magnifieth, to *serue God in holinesse and true righteousnesse*, For hee saith that God by othe promised to Abraham *that he would giue vnto vs*, that we should serue him without feare being deliuered from our enemies. But it tis very plaine, that very many serue not God, but their belly and the world rather. Therefore that spirituall redemption by Christ was not promised or wrought for all indifferently. Fourthly he saith: *He that proceedeth from an high hath visited vs, that he may appeare to thē that sit in darkenes & in the shadow of death, to direct our feet into the way of peace.* But not euery one euery where is conuerted from darkenes to light, and their feete directed into the way of peace, that is, of righteousnesse. 2 3 4

The fourth place is Luke 2. Feare ye not saith the Angel to the sheepheards: for behold I bring you tydings of great ioy, that shalbe to al people, to wit that vnto you is borne this day a sauiour who is Christ the Lord. This was the first preaching of the Gospell touching the birth of the Sauiour of the world. And the thing it selfe proclaimeth that the incarnation of the Lord neither was nor is ioyfull no not to all the Iewes, much lesse to all other through the whole world. As Matthew reporteth of Herode, that he and all Ierusalem were troubled at the enquiry of the wise men concerning the king of the Iewes that was borne. But this ioy, and therefore the matter of it, that is, Christ with his whole humiliation and merite, is theirs who properly be the people of God, for all the Iewes are not the people of God, much lesse all men, but the faithful collected The 4. testimonie. Luke 2.

collected of all Iewes and Gentiles, as Theophylact and Zachary Chrysopolit, haue obserued in this place.

The 5. testimonie.

Let the fifth place be the prophesie of Simeon in the same chapter *Mine eies haue seene the saluation which thou hast prepared in the eyes of all people: A light for the reuelation of the Gentiles, and for the glory of thy people Israel.* As Christ is an inlightner, so also he is a Sauiour of all. But it is false that all men without exception of any, be actually and in very deed inlightened by Christ, hauing the eyes of their minde opened, and receiuing the knowledge of the trueth. Therefore in like maner it is false, ỹ all alike, not one excepted, be truely and in very deed saued by Christ. But this is true, that the witnesse of Iesu the onely Sauiour of all went out into all lands, & hath bin preached to all people vnto the ends of the world, and as yet is preached for the gathering together and sauing of the dispersed sonnes of God. To these things that also agreeth, which further is spoken of that childe by Simeon. *Behold this child is set for the fall and rising againe of many in Israel.* Simeon had not spoken this if euery one should rise through his benefite from death to life, from sinne to righteousnesse.

Ioh. 11.

The 6. testimonie.

The sixte place is the terrible and plaine saying of Saint Iohn Baptist than whom there is none that is borne of a woman greater: *He that beleeueth in the sonne hath eternal life, but he that beleeueth not in the sonne shall not see life, but the wrath of God abideth on him.* There is an emphasis in the word *abideth*: He saith not that all iudgement and wrath of God is in very deed taken away from all without exception, beleeuers and vnbeleeuers, and that the wrath of God returneth onely through vnbeliefe vpon them that beleeue not: but *the wrath of God abideth* (saith he) *vpon the vnbeleeuer.* Augustine vrgeth this emphasis *tract.* 14. *in Ioh. Hee saith not, the wrath of God commeth vpon him, but abideth vpon him. And what is this wrath of God? which all mortall men haue with them in their birth, which the first Adam had, wherof the Apostle speaketh we are all the sonnes of wrath by nature, as well as other.* As the Authour also *de vocat. gentium. lib.*

Ioh. 3.

Ephes. 2.

lib. 1. ca. 5. alledgeth this saying: whether he be Iewe (saith he) or Gentile, before he be iustified by faith, he is shut vp vnder sinne, and if hee continue in vnbeliefe the wrath of God abideth on him: euen that which was brought in by Adams sin, whereof the Apostle speaketh: wee were also the sonnes of wrath as well as other. It is therefore false that the wrath of God is vniuersally taken away, and that all whether they beleeue or not be receiued into the lap of grace: but this grace is theirs, who beleeue in Christ, who hath brought the grace of God and taken away his wrath.

The seuenth place is the tenth of Iohn, where that good shepheard saith: *I lay downe my life for my sheepe: my sheepe heare my voice, and I know them and they follow me, and I giue vnto them eternall life, neither shall they perish for euer, neither shall any man take them out of mine haud.* Here it appeareth, that howsoeuer Christ after a sort dyed for all, yet specially he dyed for such as shall be saued, because he dyed for his sheepe. Hubers exception, that all men are made the sheepe, heritage and people of God, is easilie from the text confuted, for these are proper to Christs sheepe, *to heare and know his voice to follow him, to flee from a stranger, to obtaine eternall life, not to perish for euer, and not possibly to be pluckt out of the hand of Christ their shepheard* Seeing the greatest part of men want these markes, it is most false, that all be the sheepe of Christ, and the flocke of Gods pasture. And the proofe is most foolish: they are acknowledged for sheepe, who were dispersed, torne and deuoured of euill pastors and beasts of the field, being seduced and destroyed, Ierem. 23. Ezech 34. Therefore all men whosoeuer bee the sheepe of Christ. For both Ieremie and Ezechiel speake onely of the Iewish people, who at that time were distinguished from the Gentiles, as the peculiar flocke and heritage of the Lorde, so that those places plainely proue the contrarie.

The 7. testimonie. *Ioh. 10.*

Thes. 1069.

Christs sheepe.

Thes. 1070.

And it is to bee marked, that the Scripture speaketh two manner of waies of the sheepe of God, *according to Vocation, and according to Predestination.* According to Vocation they be called sheepe, whosoeuer pertaine outwardly to the account

The Scripture speaketh two waies of Christs sheepe, by vocation and by Predestination.

account of Gods people, or to the Church: but according to the foreknowledge and predestination of God, very many are sheepe that bee without, very many are wolues that bee within, and very many sheepe are within, and very many wolues are without, as Augustine saith. For many that now are riotous, shall become chaste, and many that now blaspheme Christ, shall beleeue in him. And contrariwise many now praise him, who will hereafter blaspheme him; and many will be fornicators, who now are chaste. For they be not of his sheepe, if wee speake of the predestinate. These things saith he *tract. 46. in Euang. Ioh.* And all these things are confirmed in Iere. 23. where taxing the pastors, who had destroyed and dispersed the Lords sheep, he addeth a promise of sauing a residue of the sheepe. And this residue bee the elect, as Paul expoundeth, Rom. 9. 27. and 11. 2. 5. Likewise in Ezechiel 34. the Lord promiseth in Christ the pastor that true Dauid, a sure and certaine saluation vnto his sheepe. Yet because many being outwardly sheepe, are inwardly goates and wolues, he saith, that he will iudge betweene sheepe and sheepe, betweene rammes and goates, that hee may require the lost sheepe, bring backe the abiect, binde vp the broken, and destroy the fat and hurtfull.

The 8. testimonie.

The 8 place is Ioh. 11. where, after he had rehearsed the prophesie of Caiphas the high priest: *It is expedient for vs that one die for the people, and not that the whole nation should perish*; the Euangelist addeth, that he said not that of himselfe, but being the high priest that yeare hee prophesied, that it should come to passe, *that Iesus should die for the nation: and not for that nation onely, but that he might also gather in one the sonnes of God dispersed abroad.* From hence also it is cleere, that Christ specially dyed for the elect of all nations euery where, who from the East to West are gathered into the vnitie of faith and the spirit, that with Abraham, Isaac and Iacob they may sit downe in the kingdome of heauen. And of these dispersed sonnes of God vnder another similitude, yet in the same sense spake Christ, chap. 10. *I haue other sheep also which are not of this folde, them also must I bring: for they*

Ioh. 10.

shall

shall heare my voyce, and there shall be one folde and one Shepheard. And Augustine *tract. 49. in Iohannem*, admonisheth that these things are spoken according to predestination: for by vocation they were neither his sheepe nor the sonnes of God, who as yet had not beleeued, but afterward did beleeue. And as the same man elsewhere writeth, they were predestinate, and not yet gathered: and he knew them who had predestinated them, he knew thē who came by his blood to redeeme them. Notably saith Tuitiensis *Com. in Ioh. Iesus Christ died for the nation, and not only for the nation of Abraham, but for all the predestinate from the beginning of the world, being the sonnes of God dispersed into the foure coasts of the world, and which must now be gathered euen to the last elected one out of the lumpe of mankinde.* Let the aduersaries aske the aduise also of their friend Illyricus writing vpon S. Iohn. *Serm. 50. de verbis Domini in Io.*

The 9. place is Ioh. 12. *Now is the iudgement of this world come, now the prince of this world shall be cast forth: and I, when I shall bee lifted vp, will draw all men vnto me. This he said, signifying what death he should dye.* All vnto whom the efficacie of redemption by the lifting vp of Christ vpon the crosse doth appertaine, must needes bee drawne or conuerted vnto him, that he may be their head, and they his mẽbers. But by drawing of grace, the vniuersalitie of the elect, and not of men, is drawne: for experience is against the vniuersalitie of men: but he saith *all*, that is, *all the predestinate vnto saluation*, or *all sorts of men*, out of whom there is a certaine special vniuersality of the elect accounted, as Augustine *tract. 52. in Ioh.* and Prosper *de vocat. gent. lib. 1. cap. 3.* expound this saying. Wherefore the efficacie of redemption is proper to the vniuersalitie of the elect. The 9. testimonie. Ioh. 12. A Syllogisme.

The 10. place is Ioh. 15. *No man hath greater loue than this, that one should lay downe his life for his friends. Ye shall be my friends, if ye doe what I command you. I will call you no more seruants, because the seruant knoweth not what his master doth: but I haue called you friends, because I haue made knowne vnto you all things which I haue heard of the father.* The 10. testimonie. Ioh. 15.

If Christ specially died for his friends, (as the trueth is) then he died not alike, and as well for the damned, as for Peter, Paul, and other his friends: for all are not friends, but some bee friends, some seruants. Vnto this that is not contrarie, which is said Rom. 5. that *Christ died for vs while wee were enemies.* For according to Barnards distinction, *Christ according to the time dyed for wicked ones and enemies: but according to predestination for his brethren and friends.*

Serm. 10. de Psal. qui habitas, &c.

The 11. testimonie. *Ioh. 17.*

The 11. place is Ioh. 17. where the Apostle and high Priest of our confession in his solemne prayer, which a little before his death he offered to his father, saith, *I pray not for the world, but for them whom thou gauest me: for they are thine.* That the world is taken for the reprobates, the contrarietie of the elect doth shew, whom the father gaue to Christ: neither could D. Iacobus Andree denie this. But for whom Christ would not so much as pray, how shall we say that he died for them according to his owne purpose? or how should the death of Christ profit them for redemption and sanctificatiō? Surely the sacrifice of the Mediatour doth profit none, but whom his intercession doth also profit. Huber excepteth, that Christ refuseth not to pray for the world generally, but specially: which thing Luthers glosse declareth and confirmeth, *I pray not for the world:* that is, I pray not that thou wouldest approue the attempts and workes of the world and vnbeleeuers.

Pag. 545. Col. Mompel.

Thes. 928.

I answere readily from the contrarietie in the very text. As farre forth as the Lord prayeth for his, so farre forth, and in the same respect he prayeth not for that world of reprobates: but for his hee prayeth that they may be saued. Therefore so farre forth he prayeth not for the reprobates. Let vs heare what Augustine saith: *I pray not for the world, but for them that thou gauest me. By the world he would haue meant such as liue according to the lusts of the world, and are not in that state of grace, that they bee chosen by it out of the world.* The same man, *tract. 110. There is a world of such as are to bee damned, whereof it is written, Least we should be damned with the world. For this world he doth not pray: for he knoweth well*

Tract. 107. in Ioh.

A double world.

wherein

whereto it is predestinate. And there is a world of such, as shall be saued, as it is written: That the world may be saued by him: whereof the Apostle also speaketh: God was in Christ reconciling the world to himselfe. For this world he prayeth, that it may beleeue, and by faith be reconciled vnto God. Thus farre Augustine.

Wherefore there is no cause that Huber should write, that our side faineth a false interpretation of this place. He faineth that obiecteth such things: euen as this also is a meere deuise, that all men indifferently are giuen of the father to the sonne, that he may giue them life. All power surely not onely of humane flesh, but also of all creatures in beauen and earth is giuen to the sonne: but it is another thing that wee are giuen him, that hee may saue vs. For if all had been giuen to Christ, he had prayed for all: for he prayed for all that his father had giuen him. But now for certaine men, whom hee calleth the *world*, he prayed not. Further, he giueth eternal life to all that were giuen him. For so he saith: *that to as many as thou gauest him, he might giue eternall life.* Therefore with Augustine we inferre by contraposition, that they were not giuen him, to whom he will not giue eternall life: albeit hee who hath power giuen him ouer all flesh, hath power giuen him ouer thē also. In the same place: *Who are they* (saith he) *whom he saith are giuen him of his father? Be they not they, of whom he saith in another place, No man commeth vnto me, except the father who sent me, draw him? They bee they whom he receiued of the father, whom he chose out of the world, that now they may not be of the world, as he is not of the world: and yet they be euen the beleeuing world, and that which knoweth that Christ was sent of God the father.* Againe, *The world for which he prayeth not, he would haue to be taken for those that are not in that state of grace, that they may bee chosen out of the world: but for these whom his father gaue him he saith, he prayeth: for hereby that the father had giuen them alreadie vnto him, it commeth to passe, that they pertaine not vnto that world for which he doth not pray.*

Thes. 927.

Thes. 1077. & 163.

Tract. 111.

Tract. 107.

Hereupon Cyrill also saith: *Saint Iohn because he was a Iew,* *Lib.* 11. *cap.* 19. *in Ioh.*

Few, least the Lord should seeme to be an aduocate with the father for the Iewes onely, and not for other nations also, who being called did obey, said of necessitie, that he was a propitiation for the whole world. But the Lord Iesus separating his owne from them that are not his, saith: I pray for them onely that keepe my words, and haue receiued my yoke. For whose Mediatour and high Priest he is, to them onely he worthily attributeth the benefit of mediation.

Com. vpon this place.

So this testimonie standeth firme against what cauils soeuer, whereof Rupertus speaketh notably: *Woe to the reioycing world, while Christ the onely begotten sonne of God praieth for his owne, that is, dyeth, and vpon the altar of the crosse offereth himselfe a sacrifice: because I pray for them* (sayth he) *whom thou gauest me, and not for the world. For the world is here taken for the louers of the world, so contrary to them for whom Christ crucified praieth, as the Ægyptians were before God from the children of Israel, who marked their posts with the sacred blood of the Lambe. Woe therefore to such a world, because what Christ the true Lambe of God praied, profiteth them nothing, that with their king the prince of darknes the deuill, they may quickly sinke into hell, while they only whom the father gaue to the sonne, doe by his crosse and blood escape.*

The 12. testimonie. Verse 19. of the 17. chap. of Iohn.

Twelfthly, wee adde what the Lord in his prayer to his father there expresseth: *for them I sanctifie my selfe, that they may be sanctified in the trueth.*

They onely for whom Christ sanctified, that is, offered himselfe a sacrifice, are by his offering sanctified in the truth: but he sanctified himselfe onely for the elect, of whom significantly he speaketh to discerne them from the world: *For them I sanctifie my self*, doubtles meaning his that were giuen him of his father, and for whom he prayed the father. Therefore the elect onely are in the trueth sanctified by Christs oblation. Whereupon Paul calles all beleeuers Saints euery where, (whom charitie commands to account for elect) because they be sanctified in the blood of Christ.

CHAP.

CHAP. III.

Testimonies out of Pauls Epistles.

FVrthermore, Paul the Apostle and teacher of the Gentiles, and a worthy preacher of the grace of Christ, for the publishing among the Gentiles of the vnsearchable riches of Christ, and reuealing vnto all men, what is the communion of the mysterie that was hid from all ages: doth also euery where teach, that the grace of redemption pertaineth not to the vnbeleeuers, but to the faithfull, who now are not the vessels of the deuill, but the members of Iesu Christ.

That of many testimonies wee may onely alleadge a few, he thus writeth to the Romanes, chap. 3. *But now the righteousnes of God is made manifest without the law, hauing witnes of the law and the Prophets, to wit, the right eousnes of God by the faith of Iesu Christ, in all and vpon all that beleeue. For there is no difference. For all haue sinned, and are destitute of the glorie of God, and are iustified freely by his grace, through the redemption that is in Christ Iesu: whom God hath set forth to bee a propitiation through faith in his blood, to declare his righteousnes through the remission of sinnes.* The 1. place. Rom. 3.

The Apostles iudgement is, that all mortall men simplie are vnder sinne, and haue neede of the glorie of God: but he ascribeth not righteousnes to euery one that sinneth, as our aduersaries opinion is. For he expressely defineth the righteousnes of God to come through faith in Iesu Christ, and more plainly addeth, *that wee are iustified freely by the redemption wrought by Christ, and that he is set forth vnto vs of the father to be a propitiation, but through faith.* Hub. thes. 49.

Hereupon the author of the Commentarie in Hierome vpon this place saith: *Christ is in a readines set before the eyes of men to bee a propitiator, that he that will bee redeemed may come.* Brentius also (whom I cite very often because of the aduersaries) weighing this place writeth very truly, that it is manifest *that Christ our redemption and propitiation, is not* Ierome. Brentius.

receiued nor appropriated vnto vs but by faith. And therefore *that there is no other instrument beside faith,* to receiue the benefits of God and of his sonne which we must enioy. And seeing Christ and his benefits are not receiued but *by faith,* it remaineth that wee are not iustified but *by faith,* that is, made acceptable to God, acquitted from sinnes, and reputed iust before God. These things he *explicatione Catechis.* of iustification.

Therefore by what right or wrong is this propitiation extended to all, and bee all said to be freed from all sinne and condemnation, and in very deede receiued into the lap of grace, that is, iustified, whether they beleeue or beleeue not. This is not Gods righteousnes, but fained by men of a reprobate minde, to the reproach of the Gospell preached of the Apostles, and confirmed by the witnes of the Law and the Prophets.

Righteousnes in all and vpon al that beleeue.

Moreouer, reiecting that fained vniuersalitie, the Apostle establisheth the true vniuersalitie of righteousnes and grace *in all and vpon all that beleeue:* that is, as Theophylact interpreteth, such a righteousnes, whereby God maketh vs righteous, commeth vnto all men by faith, and all Iewes as well as Gentiles bringing faith are made righteous. For there is no difference; neither is he the God of the Iewes onely, but also of the Gentiles: for it is one God that iustifieth circumcision of faith, & vncircumcision through faith. *For there is neither Iew nor Gentile, bond nor free, male nor female: but we are all one in Christ, all the sonnes of God, and heires according to promise through faith in Christ Iesu.*

Gal. 3.

The 2. place Rom. 8.

In the same Epistle to the Rom. there is another notable & famous place, chap. 8. *What shall we say then? If God be for vs, who can be against vs? who hath not spared his owne sonne, but giuen him for vs all: how shall he not also with him giue vs all things?*

Vs all taken for the church, proued by the Scripture, and by Augustine.

He saith not barely for all, but *for vs all* with limitation, as that limitation also is elsewhere taken in the sacred Scripture, Rom. 4. *Abraham is the father of vs all.* So Ierusalem that is aboue, is called the *mother of vs all.* Gal. 4. & 1. Cor. 12.

the

the Apoſtle ſaith, that by one ſpirit *we all* bee baptized into one bodie, whether we bee Iewes or Gentiles, bond or free, and are all made to drinke into one ſpirit. Alſo in the forecited place to the Galathians, *ye are all one in Chriſt Ieſu.* Doubtles this is the voyce of the Church, *If God be for vs, who can be againſt vs?* This Auguſtine obſerueth, ſaying: The Church that is among men (which he ſpeaketh to make a difference of the Church which is among the holy Angels and powers of God) is redeemed from all ſinne by the blood of the Mediatour, who is without ſinne, and it is the voyce of the ſame: If God be for vs, who can be againſt vs? who ſpared not his owne ſonne, but gaue him for vs all. This ſaying elſewhere he confirmeth two maner of waies from the text, by the precedents and the conſequents. For there goeth before, *Whom he foreknew, them he alſo predeſtinated: whom he predeſtinated, them he called &c.* Of whom alſo it followeth: *Who ſhall lay any thing to the charge of Gods elect? It is God who iuſtifieth, &c.* What is then, *He gaue him for vs all?* To which vs? *To the foreknowne, to the predeſtinate, to the iuſtified, and glorified. The Lord knoweth who bee his, they bee ſheepe.* Sometime they know not themſelues, but the ſhepheard knoweth them, ſaith Auguſtine in the place alleaged.

Ad Laur. ca. 81.

The voice of the Church.

Tract. 45. in Io.

Beſides, that Chriſt for whom he died, (according to purpoſe and efficacie) for them alſo he is an aduocate, ceaſing not to make interceſſion, ỹ the grace of the fathers reconciliation may more and more be beſtowed vpon them, and (to vſe the words of Ambroſe) he ſaueth them being the ware that his blood hath bought. For how can he condemne him, whom he hath redeemed from death? for whom he offered himſelf: whoſe life he knoweth to be the reward of his death? Shall he not ſay, what profit is in my blood, if I damne him whom I haue ſaued? Wherefore the Apoſtle: *Who is he that ſhall condemne? It is Chriſt who is dead, nay who is alſo raiſed againe: who alſo is at the right hand of God, who alſo prayeth for vs. Who ſhall ſeparate vs from the loue of Chriſt? Shall oppreſſion? ſhall anguiſh? ſhall perſecution? ſhall famine? or*

Ambr. lib. 1. de Iac. cap. 6.

Marke this.

Rom. 8.

nakednes? or danger, or sword? Nay in all these wee are more than conquerors, through him who hath loued vs, &c. So the loue of Christ maketh them vnconquerable and vnseparable, that is, perseuerers vnto the very end: for what is else to perseuere, then not to be ouercome in tentation? Wherefore they that perseuere vnto the end and bee saued, be doubtles the beloued and redeemed of God.

De vocat. gent. lib. 1. cap. vlt.

The 3. place *Ephes. 5.*

Thirdly, we reade to the Ephesians, *That Christ is the head of the Church, and the sauiour of the body: that he loued his Church, and exposed himselfe for it, to sanctifie it, clensing it in the lauer of water by the word, that he may make it for himselfe glorious: that is, not hauing wrinckle or spot, or any such thing, but that it may be holy and blameles.*

Three proofes out of the Text for our opinion. *Ephes. 5.*

Many things here come together for the proofe of our opinion. First, Christ is called the *head of the Church*, and that not according to creation and preheminence onely, as he is the head of euery creature, but after a peculiar maner, as the Church is his bodie, and the fulnes of him who filleth all in all. As therefore such as be members of the bodie, and not such as are without the bodie, are quickened of the head: so wee who are members of his bodie, of his flesh, and of his bones, draw peculiarly from Christ spirit and life.

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2 Secondly, the same is the *Sauiour of his bodie*. For no man euer hated his owne flesh, but nourisheth and cherisheth it, as Christ also doth his Church. This is rehearsed as a document of his singular loue to his Church, which thing should not so well accord, if as touching the grace of redemption, there were no difference betweene the Church and the world, betweene the spouse of Christ, and the spouse of the deuill: but all alike should bee saued by Christ, as these new disputers hold.

Mab. thes. 270.

3 Thirdly, it is expressely added; that Christ loued the Church, and exposed himselfe for it, to sanctifie it, & to make it glorious vnto himselfe, without wrinkle or spot, holy and blameles. The Apostle giueth to the Church the prerogatiue of so great grace; I meane redemption, sanctification, glorification: neither doe redemption and sanctification

more

more agree to the common vile company of men without the Church, than glorification doeth.

To the Colloſſians alſo there is a very excellent place, cha. 1. *We giue thankes to the Father who hath made vs meete to be partakers of the inheritance of the Saintes in light, and hath deliuered vs from the power of darkneſſe, and tranſlated vs into the kingdome of his beloued ſonne, in whom wee haue redemption, that is, the remiſſion of ſinnes.* The 4. place. Cap. 1. Foure things here be publiſhed, as properly belonging to the faithfull. 1. *The inheritance of the Saints in light.* 2. *Deliuerance from the power of darkeneſſe.* 3. *Tranſlation into the kingdome of Gods ſonne.* and 4. *Redemption.* If theſe be proper to the faithfull, as they be, (for this deſcription of grace is wholly applied to the faithfull) the vnbeleeuers haue no part in them. And thus Ambroſe expoundeth them, whoſe words are theſe, vpon the Epiſtle to the Colloſſians. *Being deliuered from the ſtate of darkenes, that is plucked out of hel, wherein we were held by the deuill, as well through our owne ſinne, as through the ſinne of another, we are tranſlated through faith into the heauenly kingdome of Gods ſonne. For without the faith of Chriſt, there is no going out of hell.* Therefore theſe new Sectaries are deceiued and doe deceiue, contending that there is not one excepted, who is vnder the power of the deuill, whom Chriſt hath not deliuered from the power of the deuill, and hath not receiued into his kingdome. Foure things proper to the faithfull. *Ambroſe.* *Hub. Theſ.* 41. and 44.

Moreouer hitherto tendeth that which is written in the ſame chapter to the Colloſſians in theſe wordes: *Therefore you who were in time paſt ſtrangers and enemies, hauing your minds ſet in euill workes, hath hee now reconciled in that body of his fleſh through death, that hee might make you holy and blameles before him, if ye continue grounded and firme in faith.* Here is an expoſition of a double ſtate of vnbeliefe and faith: and the ſtate of vnbeliefe by the doctrine of the Apoſtle hath eſtranging of the minde from God and enemitie with him, but the ſtate of faith hath reconciliation and ſanctification. For ſignificantly he ſaith: *Nowe ſurely he hath reconciled*, to wit, *ſince ye beleeued in Chriſt.* *Col.* 1. The 5. place

In

The 6 place. 1. Tim. 4.

In the 1. to Timothie. chap. 4. the Apoſtle writeth, that God is the Sauiour of all men, yet eſpecially of the faithfull. Which ſaying being very ſhort and of great force, wipeth away this whole controuerſie, whereof wee intreate, if it bee conſidered with a calme regard. For in ſaying, *who is the ſauiour of all men, he confirmeth the generall goodnes of God vpon all.* For hee ſuffereth his ſunne to ariſe vpon the bad and good, and in him we are, we liue, and are moued. This ſurely is a certaine common ſaluation to all men, yea and to beaſts: as it is ſaid in the pſalme. 36. *Thou O Lord wilt ſaue men and beaſtes.* For by whome men are preſerued, by him alſo are the beaſtes. Neither muſt we be aſhamed to thinke this of God, yea, wee muſt ſo conceiue and truſt ſo, and take heede that we thinke not otherwiſe. He that ſaueth vs, hee ſaueth our horſe, our ſheep, yea to come to the leaſt things, our henne. But by adding *ſpecialitie of the faithfull*, hee ſheweth that there is a part of mankind, which through faith inſpired from God is aduanced by ſpeciall benefits to high and eternal felicitie. Hereupon alſo in the former Pſalme it is read. *The ſons of men doe truſt in the ſhadow of thy wings. They ſhall be ſatisfied with the fatnes of thy houſe, & thou ſhalt giue them drinke out of the riuer of thy delights. For with thee is the well of life, and in thy light we ſhall ſee light. Bring forth thy mercie for them that knowe thee, and thy righteouſnes for ſuch as bee vpright in heart.* Therefore they receiue this ſpeciall ſaluation, who truſt in him, they doe not receiue it who doe deſpaire. The iuſt receiue it, the vniuſt and ſuch as know not God receiue it not.

Matt. 5. Act. 17.

Aug. Auguſt tract. 34 in. Io.

The 7. place. Heb. 5.

In the Epiſtle to the Hebrewes (which alſo of many olde writers is attributed to Paul,) wee haue theſe teſtimonies among other. Chapter 5. *Albeit he was the ſonne, yet by thoſe things that he ſuffered, he learned obedience and being conſecrate, (to wit, by afflictions as it is ſayd ca. 2.) he is made the authour of eternall ſaluation to all that obey him.* Therefore this ſaluation was not brought to ſuch as be obſtinate, and refuſe the grace of Chriſt through vnbeliefe. And ſeeing that ſaluation purchaſed by Chriſt is not temporary and ſhort, as that

Saluation by Chriſt is Eternall not tem-

which

which was wont to be brought to men being in great danger in warre, but *Eternall*, how shall it be sayd to belong to such as shall be damned, whose portion shall be in the lake of vnquenchable fire?

porall and short, as the aduersarie seemeth to make it.

So in the 9. Chapter there is mention made of eternall redemption: *By his owne blood* (saith the Apostle) *he once entred into the holy place, and hath obtained eternall redemption.* And redemption is called eternall, both because it shal be effectuall for euer; and also for that the cause of eternall good things is theirs, who be partakers of the same. The contrary of both might bee found in the greater part of men, if redemption were common to beleeuers and vnbeleeuers, to such as shall be saued, and damned.

The 8. place. *cap. 9.* Eternall redemption.

Hitherto also let the wordes be referred, which follow in the same place: *If the blood of Bulles and Goats, and the ashes of a yong Heifer sprinckling the vncleane doe sanctifie and purge the flesh: how much more shall the blood of Christ, who by the eternal spirit offered himselfe without spot to God, purge your consciences from dead workes to serue the liuing God?* Redemption is described by this, that it purgeth our consciences from dead workes to serue the liuing God. But that purging of consciences and seruing of God is proper to the faithfull. For by faith the hearts are purified, and being freed from sinne are made seruantes of righteousnesse through the same faith.

The 9. place. Redemption described. *Acts 15.* *Rom. 6.*

And a little after: *Therfore for that cause is he the Mediator of the new couenant that through death which came for the redemption of transgressions the Called might receiue the promise of the eternall inheritance.* Who are those *Called*, to who belong the couenant, redemption, and inheritance? He that wrote the booke of the calling of the Gentiles answereth for me. Because (saith hee) some are iustified by faith, others are hardened in their impiety, the beleeuers are discerned from vnbeleeuers by the name of the *Called*: and such as be voyd of faith, they are shewed to bee without this calling, albeit they heare the Gospell. And he citeth the place 1. Cor. 1. we preach Christ crucified, to the Iewes an offence, and to the

The 10. place. The *Called* who they be. *Prosper. li. cap. 3.*

the Gentiles, fooliſhines: but to the *Called*, as well Iewes as Gentiles, we preach him, the power and wiſedome of God. Of theſe *Called* not onely of the Iewes but alſo of the Gentiles, ſee more Ro. 9. 23. and cap. 8. 28. and in the reſt. Neither muſt we here omit that which we read writtē about the end of the 9. chapter to the Hebrewes. *Chriſt was once offered to take away the ſinnes of many.* By theſe *Many*, he now meaneth thoſe *Called*, whereof he ſpake before. And ſo Chryſoſtome and Theophylact expound. *Why ſaid he of Many, and not of All? becauſe all doe not beleeue. The death of Chriſt was equiualent to the perdition of all, that is, was of ſufficient force and price to haue ſaued all, and yet it doth not take away the ſinnes of all: becauſe ſuch as reſiſt him, make his death altogether vnprofitable vnto themſelues.* Theophylact alſo maketh mention of Baſil to be of the ſame mind, ſome of whoſe ſayings I haue before alledged vpon the place of Matth. 26. But Aquinas of al men moſt clearely vpon this place writeth: *He ſaith to take away the ſinnes of many and not of all, becauſe the death of Chriſt, albeit it bee ſufficient for all, yet it is not effectuall but in the reſpect of ſuch as ſhall bee ſaued. For all are not ſubiect vnto him through faith and good workes.* Laſtly what can be ſpoken more briefly and forceably for the deciding of this whole controuerſie, than that of the Apoſtle, Hebrewes 11. *without faith it is impoſſible to pleaſe God.* Either this is not true, or els it is falſe that they ſay often, that all alke beleeuers and vnbeleeuers are freed from all ſinne and condemnation, and receiued into the fauour and grace of our heauenly father, which thing, what is it els, than that al pleaſe God without reſpect of faith and infidelitie.

Many. Chriſto. Theophy.

Sat valuit vt omnes ſeruarentur.

Aquinas.

The 11. place.

Heb. 11. pleaſe A Hub. Theſ. 65. and 1001.

CHAP. IIII.

Teſtimonies out of other Scriptures of the New Teſtament.

The 1. place

FOr the greater confirmation of this point, we will adde alſo certaine other ſayings of other bookes of the New Teſtament.

stament. In the Actes chapter 5. Peter, and the whole Colledge of the Apostles with one accord testifie these wordes: *The God of our fathers rayſed vp Ieſus, and being exalted by his right hand, made him a prince and ſauiour to giue repentance to Iſrael, and remiſſion of ſinnes.* Repentance and remiſſion of ſinnes are ioyned together by an inſeparable knot. Wherefore it is as fooliſh a thing to affirme that remiſſion of ſinnes is giuen by Chriſt to all men indifferently, as if a man ſhould auouch that he giueth repentance to all. What meaneth that, that the prerogatiue of both thoſe benefites is beſtowed vpon Iſrael? Vpon what Iſrael? They that bee called of the Iewes and Gentiles according to promiſe, they bee the true Iſrael, ſaith Auguſtine, whereof alſo the Apoſtle ſpeaketh: *And vpon the Iſrael of God.* *Acts 5.* Repentance and remiſſion of ſinnes be inſeparable, and therefore they that haue the one, haue the other, and they be Iſrael. *Aug. cap. 59. Gal. 6.*

Secondly it is the voice of Peter, and the teſtimonie of all Prophets agreeing together, *that euery one that beleeueth in Ieſu Chriſt*, receiueth remiſſion of ſinnes through his name. Vnto this Propheticall and Apoſtolicall conſent (which conteineth the ſumme of the Goſpel of Chriſt,) is the falſe vangelicall commentarie of the aduerſaries cleane contrary, *that all ſimply without reſpect of faith or vnbeliefe receiue remiſſion of ſinnes through the name of Chriſt.* The 2. place *Acts 10.*

Further the ſame Apoſtle 1. Epiſtle. 1. when hee ſpeaketh of redemption by the precious blood of Chriſt, as of a Lambe vndefiled and without ſpot, hee ſaith that hee was foreordained before the foundations of the world were laid, and was made manifeſt *for the beleeuers ſake.* Expreſſely he declareth, that Chriſt was exhibited to the world a Sauiour *for the beleeuers.* Therefore for the ſame perſons in like maner he properly died, and roſe againe: not becauſe they beleeued already, but that they might beleeue, and beleeuing might haue eternall life through his name. The 3. place *1. Pet. 1.* Chriſt was foreordained and exhibited to the world for the beleeuers ſake. *Iohn 20.*

Iohn alſo 1. Epiſtle 1. conſenteth hereto. *If wee walke in light, as God is light, we haue communion with him, and the blood of Ieſu Chriſt purgeth vs from all ſinne. If we ſay, we haue no ſinne, we deceiue our ſelues, and the truth is not in vs. If we confeſſe our ſinnes, he is iuſt and faithfull to forgiue vs our ſins,* The 4. place *1. Iob. 1.* Three things to be obſerued in Saint Iohns words.

and

and to purge vs from all iniquitie. 1. Communion with God belongs not to all. Therefore neither the grace of God: for where the grace of God is, there is also the communion of him. 2. The clensing of sinnes by the blood of Christ, is theirs who walke in light. 3. Remission of sinnes, which is propitiation it selfe, (as Iohn witnesseth) presupposeth confession of sinnes, which seeing it is not in al, propitiation doth not belong to all.

The 5. place *Apoc.* 1.

I come to the Reuelation of Iohn, in whose very entrance we reade that redemption is declared and consecrated with these golden words: *Iesus Christ that faithfull witnesse, and first begotten of the dead, hath loued vs and washed vs from our sinnes through his blood, and hath made vs kings and priests to God and his father.* To whom redemption belongs, they are kings and priests to God the father: but it belongs to the beleeuers, and not to the vnbeleeuers, witnesse Peter 1. Pet. 2. *Ye are a chosen flocke, a royall Priesthood, a holy nation, a people whom God hath purchased to himselfe as his owne, that ye might shew forth his vertues, who hath called you out of darknes into his marueilous light.* Therefore the vnbeleeuers are voide of redemption.

They that be redeemed are kings & priests to God, and such onely the faithfull be.

Lib. 1. coment. in Apoc.

Rupertus Tuitiensis saith very well. Therefore he hath washed *vs*, that is, *all his Church*, from our sinnes. For he hath not only washed them, who now were beleeuers, or had bin, but also who should beleeue: and these surely hee washed not them actually, but in power: because they could not be washed who were not yet borne, or else had not yet beleeued, but he gaue them power to be washed.

The 6. place *Apoc.* 5.

The like place meeteth vs Apoc. 5. where the 24. Elders, and the foure beasts sing a new song vnto the Lambe, saying: *Thou art worthie to receiue the booke, and to open the seales thereof: because thou wast slaine & hast redeemed vs to God by thy blood, out of euery tribe, language, people and nation, and hast made vs kings and priests to our God, and we shall raigne vpon the earth.* Here by the 24. Elders and 4. beasts is meant the vniuersall Church of men, called Catholike, as partly wee may see by the words, *out of euery tribe, language, people and nation,*

The Catholike Church, ment by the 24. Elders, and foure beasts in the Apoc.

nation, and partly by the ſcope of the whole chapter. For a threefold companie or armie is in that chapter brought in to bleſſe and praiſe the Lambe. The firſt company is the whole Church of men repreſented as I ſaid, by the Elders and beaſts. The ſecond is the bleſſed Angels. The third is the creatures beſides in heauen, vpon the earth and vnder the earth. Here- Marke this reaſon.
vpon thus I reaſon: This new ſong, *Thou waſt ſlaine and haſt redeemed vs*, is proper to the Church, which is gathered out of all mankinde: (for in the two teſtimonies which follow, of the multitude of Angels and of euery creature, that forme is of purpoſe not obſerued) therefore the only Church of men is redeemed by the blood of Chriſt. This is Ruperts argument vpon this very place.

Other things alſo concurre with this, as that the redeemed by the blood of Chriſt are made to their God kings & prieſts, whereof we ſpake a little before. Alſo that they ſhall raigne vpon the earth, that is, the land of the liuing, as of olde, when the Canaanites and Amorites were caſt out for their ſinnes, the Iſraelites raigned in the land of promiſe. But this raigne in the true land of promiſe, wee know all ſhall not haue, but the elect onely, to whom the ſonne of man will ſay, when he commeth in his glorie: *Come ye bleſſed, poſſeſſe the kingdome prepared for you before the foundations of the world.* Matth. 25.

CHAP. V.

Teſtimonies out of the Law and Prophets.

NOw alſo the bookes of the old Teſtament are full of teſtimonies concerning the grace of our Sauiour proper to the beleeuers, and ſo farre foorth vniuerſall, as he hath his owne, who feare him and worke righteouſnes in euery nation and Tribe.

Hitherto firſt of all tendeth the promiſe made to Abraham and his ſeede, Gen. 12. and 22. *In thy ſeede all nations of the earth ſhall be bleſſed.* The 1. place Gen 12. & 22.

It is certaine, that they be counted ſtrangers from the bleſſing A Syllogiſme.

fing of Abraham, who are not the ſeed of Abraham. But many among mankind, and namely the vnbeleeuers, are not the ſeede of Abraham: Therfore they are ſtrangers from the bleſſing of Abraham.

The Minor Paul very often proueth. For manifeſtly Ro. 9. he teacheth, that al the poſteritie of Abraham are not accounted in this ſeede, much leſſe all the whole offspring of Adam, but onely the ſonnes of promiſe. And in the fourth chapter of the ſame Epiſtle, he referreth this whole ſeede to the beleeuers of the Iewes and Gentiles. His words are: *Therefore is the inheritance by faith, that it may be ſure to the whole ſeede, that is, not onely to that which is of the law, but alſo to that which is of the faith of Abraham, who is the father of vs all:* to wit, the father of all the beleeuers being vncircumciſed, and the father of Circumciſion, that is, to them who are not onely circumciſed, but who alſo walk in the ſteps of the faith of our father Abraham, which he had being vncircumciſed. Likewiſe Gal. 3. he declareth, that they who are of faith, are bleſſed with faithfull Abraham: becauſe the Scripture foreſeeing, that God would iuſtifie the Gentiles through faith, preached before hand the Goſpell to Abraham, ſaying: *In thee ſhall all nations be bleſſed.* Whereupon alſo in that place he ſaith to the faithfull: *All ye are one in Chriſt Ieſu: and if ye be be Chriſts, then are ye Abrahams ſeede, and heires according to promiſe.* See alſo the 14. verſe of the ſame chapter.

Rom. 4.

Gal. 3.

Verſ. 14.

Among the Prophets, Eſay chap. 53. (wherein he ſo euidently ſetteth out not onely the vſe of the Lords paſſion, but the hiſtorie alſo, that he ſeemeth rather to be an Euangeliſt than a Prophet) confirmeth the ſame thing ſaying: *We all like ſheepe haue erred, euery one hath declined after his owne way: and the Lord hath laid vpon him the iniquitie of vs all.* It is ſpoken with limitation, as concerning the vniuerſalitie of the faithfull, after that kinde of phraſe, wherein Abraham is called *the father of vs all*, and Ieruſalem which is aboue, *the mother of vs all*, that is, of the beleeuers. And that we may nothing doubt at all, the Prophet addeth: *he was ſmitten for the tranſgreſſion of my people.* Againe, *My righteous ſeruant*

Eſay 53. The 2. place.

Vs all in the Prophet, taken for the faithful onely, proued by the text.

ſhall

shall by the knowledge of himselfe iustifie many, and he shall beare their sinnes. And anone: *he hath borne the sinnes of many.* He expressely testifieth that the fruit of the Lords passion, to wit, right cousines and redemption, belongeth not to all indifferently, but to many, that is, to the beleeuers. Euen as also Petrus Galatinus hath very well written vpon those words of Esay: Albeit (saith he) the passion of Christ ought to be sufficient to blot out the sinnes of all, yet it will not blot out all mens sinnes, but theirs onely who should beleeue in him, and repent. For that cause he saith: *And he shall beare the sinnes of many.* Luther also vpon that saying: *My righteous seruant by the knowledge of himselfe, &c.* defineth Christian righteousnes to be nothing els, than to know Christ, and this onely to be the way of our deliuerance from death and sinnes: and that this knowledge doth free vs, and that there is no other comfort. Therefore it is an error, to claime for al men simply freedome from sinne and death.

Pet. Gal. de arc. can. Cathol. verit. lib. 8. ca. 14.

Luther in Is. 53

The same thing plainly appeareth by the forme of the new couenant, Ier. 31. and Heb. 8. *Behold the daies shal come, saith the Lord, when I will make a new couenāt with the house of Israel, and with the house of Iuda, not according to the couenant that I made with their fathers when I brought them out of the land of Ægypt: but this is the couenant which I will strike with the house of Israel after those daies, saith the Lord: I will put my lawes in their minde, and in their heart will I write them, and I will bee their God, and they shall be my people. Neither shall euery one teach his neighbour, saying: know the Lord: for al shal know me from the least to the greatest among them, and I will be merciful to their iniquities, and will remember their sinnes no more.*

The 3. place *Ierem. 31.*

Hence wee see, that remission of sinnes which is wrought by the death of the Mediatour, is the benefit of the new couenant. Whereupon it followeth, that it appertaineth to the sonnes onely of the couenant. But now that all are not the sonnes of the couenant, first from hence it is plaine, that these promises: *I will put my lawes in their mindes: I will bee their God, and they shall be my people: they shall all know me*; agree

The benefits of the couenant belong to the sonnes of the couenant.

not simply vnto all men. Then because it is flatly sayd, that this couenant is made with the *house of Israel, and with the house of Iuda*: which thing must be vnderstood of the Church of the Iewes and Gentiles, that true Iuda and Israel, whereof the Apostle also speaketh, *Ye are all one in Christ Iesu: and because ye are Christs, ye are Abrahams seede, and heires by promise.*

Gal. 3.

Ier. 23. & 33. The 4. place.

The like promise we haue Iere. 23. and 33. *Behold the daies shall come, saith the Lord, that I will raise vp to Dauid a righteous branch, and a king shall raigne, in whose daies Israel shal be saued, and Iuda shall dwell boldly.* We see here also the redemption of the Messiah peculiarly attributed to his people: because, as the Angell Gabriel testifieth, he raigneth ouer the house of Iacob, that is, the Church, and of his raigne and his peace there shall be no end.

Luk. 1.

Euery where also in the Prophets, when they foretell of the comming of the Redeemer, and of saluation to be wrought by him, the word of promise is peculiarly directed vnto the Church vnder the name of Sion, as Zachar. 2. *Reioyce and be glad O daughter Sion: for I will come and dwell in the midst of thee, saith the Lord: and many nations shall be gathered together in that day, and they shall be my people, and I will dwell in the midst of thee: and the Lord shall possesse Iuda his portion in the holy land, and shall choose as yet Ierusalem.* That this must bee vnderstoode of the Church collected from euery place, the things that we reade 2. Cor. 6. ver. 16. and Apoc. 21. vers. 2. will not suffer vs to doubt at all.

Zach. 2. The 5. place.

And in the 9. chapter of the same Prophet it is said: *Reioyce greatly O daughter Sion, shout for ioy O daughter Ierusalem: Behold thy king cōmeth vnto thee, who is iust, a Sauiour, poore, riding vpon an asse, and he shall speake peace to the Gentiles, and his dominion shall be from sea to sea, and from the flood to the ends of the earth.* For the Catholike Church of Christ is dispersed through the whole world: which Christ, as Paul witnesseth, is our peace, and hath made both (Iewes and Gentiles) one, abolishing enmitie through his flesh, that he might make one man of two in himselfe, and hath reconci-

Zach. 6. The 6. place.

Ephes. 2.

led

led both in one bodie vnto God by his crosse, slaying enmitie by it, and comming, hath preached peace both to them that were farre off, and to them that were neere.

Agreeable to this is the word of promise, Esay. 62. *Behold the Lord proclaimeth vnto the vtmost parts of the earth: Tell ye the daughter of Sion, Behold thy saluation shall come, behold his reward is with him, and his worke is before him, and they shall call them a holy people, the redeemed of the Lord: and thou shalt be called a citie sought for, and not forsaken.* What was this citie but the high Ierusalem, which is the mother of vs all? for it is written: *Reioyce thou barren that beareſt not: breake forth and crie thou that trauelleſt not, for the desolate woman hath more children, than she that hath an husband.* After which sort also the citie of God, the spirituall Sion and Ierusalem with her sonnes dispersed among all nations, is gloriously described in the 87. Psalme. And these bee they of whom speaketh this propheticall word here: *They shall call them a holy people, the redeemed of the Lord.* Wherefore seeing the prerogatiue of so great dignitie is proper to the sons of the Church, and the household of God, it is iniuriously extended to those that are without. Esay 62. Gal. 4.

But that we may not go farre, it is certaine, as Peter sheweth, that all the Prophets doe witnesse, that whosoeuer beleeueth in him, receiueth remission of sinnes through his name. And as Paul affirmeth: the righteousnesse of God is approued by the testimonie of the Law and the Prophets, the righteousnesse of God I say in all, and vpon all that beleeue. Now the righteousnesse of God, and remission of sinnes, is redemption it selfe, Colos. 1. Wherefore by the one consent of all the Prophets, redemption is proper to the beleeuers, and nothing at all belongeth to the vnbeleeuers. Acts. 10. Rom. 3. Col. 1.

CHAP. VI.

The same thing is proued by some types of the old Testament.

I Will onely annexe certaine typicall or shadowed things of the old Testament, wherein now long agoe the very same thing hath been declared. And first it is manifest enough, that the redemption of the people of Israel out of Egypt, and after out of the captiuitie of Babel, were as certaine shadowes and figures of this true redemption and grace gotten by Christ, as here and there wee may see in the Prophets. Therefore looke how much difference there is betweene the Egyptians perishing with their prince, and the children of Israel marking their doore posts with the sacred blood of the Lambe and so escaping: so much differeth the world of the vnbeleeuers from the world or people of the faithfull: that with their king the prince of darknes the deuill, they may sooner be drowned in the bottome of hell, than that the redemption by Christ that true Lambe of God, should do them any good at all. Also as the redeemer of Israel tooke his seruant Iacob, and the seede of Abraham, and brought them out of Babel into the land of the forefathers, giuing the Egyptians, the Ethiopians and other wicked people as it were the price for the redemption of the people of God: so the Lord is with his Church to saue it, while the storme abideth still vpon the head of the vngodly.

The redemption of Israel out of Egypt and Babel.

Tuitienſ. hath this similitude vpon *Ioh.* 17.

Esay 43. 3.

Ier. 30. 11. & 31. 23

Againe, in the desert the brasen Serpent lifted vp by Moses at the commandement of God, was the onely remedie against the fierie serpents, that whosoeuer should looke vpon it, should not die but liue: and that not for the thing seene, but for God the sauiour of all, whose word did heale, as the Wiseman saith. As therefore they that were stung of Serpents then, did not liue, vnles they looked vpon the signe of health: so the crosse of Christ is redemption and life to such as beleeue in him, but not to vnbeleeuers. And this is it that

The brasen serpent. *Num* 21.

Sap. 16 7.

Christ

Christ auoucheth of himselfe, Ioh.3. *As Moses lift vp the Serpent in the wildernesse, so must the sonne of man be lift vp, that whosoeuer beleeueth in him should not perish, but haue eternall life.*

Moreouer, among the Iewes there was a generall freedome of all seruants in the yeare of Iubilee, as farre forth as the law of libertie gaue leaue to all Hebrewes. But as then, they that willingly continued in bondage, felt not the force of offred libertie: so they feele not the efficacie of Christs redemptiō, who abide addicted vnto the world. Ambrose rehearsing this figure, saith excellently: He that is a true freeman, a true Hebrew, is wholly Gods, all that he hath is libertie: hee hath nothing of his, who refuseth libertie, saying: I loue my master, his wife and children, I will not be free. *Exod.21.* The freedome in the yeare of Iubilie. *Lib.1.Ep.1.*

Hitherto tendeth the scape goate, vpon whose head the high Priest euery yeare vsed to lay the curse of all the iniquities of the children of Israel, and all their sinnes and trespasses, and so sent him out into the wildernes, and he bore all the sinnes of the people of Israel. The scape goate. *Lewit.16.*

If this was a figure of Christ to come, and of the attonement that he should make, (as truly it was) we must needes confesse, that Christ properly maketh satisfaction for the sins of his people, as the goate was properly appointed for the people of God, the children of Israel, to make an attonement for all their iniquities. For this cause also Heb.2. he is called mercifull and a faithfull high priest to appease Gods wrath for the sins of the people. And in the 13. chapter, the Apostle respecting the whole legall sacrifice, saith: *And Iesus suffered without the gate, to sanctifie the people by his blood:* so that we that are his people, may boldly say: *he hath borne our sinnes in his body vpon the tree, and with his stripes wee are healed.* 1.Pet.2. *Heb.2.* *Cap.13.*

Concluding therefore the first ranke of our arguments, we affirme, beleeue and confesse, that the Sauiour promised to the world, the Christ of God, preached alwaies in the Church by the mouth of all the holy Prophets and Apostles, is appointed by the father to be a propitiation through faith in his The summe of all that hath been said, and it is worthie to be obserued.

blood, in all and vpon all that beleeue: and that this benefite of the restoring and redemption of mankinde, albeit it bee proper and peculiar to the Church, as touching the efficacie of it, yet it is vniuersall, altogether in that sense, wherein wee beleeue and confesse the holy Church of Christ to bee vniuersall.

CHAP. VII.

Of the second order of proofes.

The first reason drawne from the definition of redemption.

IN this ranke we will vse reasons drawne from the analogie of faith: and first I reason from the definition:

Iustification belongeth to the beleeuers, and not to vnbeleeues.

But Redemption is the same that Iustification is.

Therefore Redemption belongeth to beleeuers, and not to vnbeleeuers.

The Assumption is proued out of Paul, Ephesians 1. Col. 1. where he defineth redemption to be remission of sinnes. In another place, to wit, Rom. 4. he will haue the iustification of a man before God to consist in the forgiuenes of sinnes, alleaging that of the Psalme. *Blessed are they, whose iniquities are forgiuen, and whose sinnes are couered.* The Maior or first proposition, is the doctrine of the Apostle largely handled and proued Rom. 3, 4, and 5. chapters, and Gal. 2. and 3. chapters, to wit, that man is iustified by faith in Christ Iesus. To which doctrine nothing is more contrary, than to imagine iustification to be so generall and largely spreading, as condemnation is generall in all and vpon all men simply. Touching the words Ro. 5. we haue answered before least any should thinke that they may be obiected to maintaine so generall a iustification; which also Ambrose vpon that place openly reiecteth, and expoundeth, *that grace aboundeth vpon all men to the iustification of life, as touching the beleeuers,* of whom there is a certaine proper vniuersalitie subiect to Christ, and partaker of his grace no lesse than the vniuersalitie

Psal 32.

Ambroses exposition of (*all men*) *Rom.* 5.

lity of mankind draweth from Adam sinne and death.

The second argument. There is no remission of sinnes out of the Church. The 2. reason.

Therefore neither redemption, which Paul (as I said,) defineth to be remission of sinnes.

The Antecedent Augustine proueth saying: *Where there is remission of sinnes, there is the Church.* And from thence in the same place hee gathereth against the Donatists, who shut vp the Church in a part of Africa: that the Church of Christ is scattered through the whole world, because remission of sinnes in the new Testament is dispersed through all nations, beginning at Hierusalem. For this is the Catholike Church, that is, the people of God throughout all nations, accounting and reckening all the saints withal, that were before the birth of Christ, who yet were knit to the same body, whereof he is the head, while they beleeued in him, who was preached of before; as the same Augustine writeth in another place. *In 1. Epist. Io. tract. vlt.* What is the Catholike Church. *Cap. 3. de cate. Rudibus.*

Here the same illation is of force: If redemption be so vniuersall, that (as our aduersaries suppose) all are truely and vndoubtedly deliuered from all sinne and condemnation, all then of necessitie are, or haue beene sometime the Church. Than which thing what is more absurd? For such as bee selected out of the world are the Church, being borne of God, and built vpon the foundation of the Prophets and Apostles, and vpon the rocke: and being the sheepe of Christ heare his voyce. Therefore the world, and the Church in the world doe differ: as Brentius doth well aduise vs in his Catechisme, expounding the Article: *I beleeue the holy Church. There are some* (saith hee) that thinke, that the whole world, or all men in the world bee the people of God, and the Lordes Church: but this Article of our faith doeth teach vs, that the whole world is not the Church, nor all mē the elect people of God, but that among al men in the world God hath his people, scattered abroad in respect of their outward cōuersation, but gathered together by the same Gospel in one faith. And as the whole world is not the Church of God: so neither is any *Hub. thes. 65. Iohn 15. Iohn 4. Ephes. 2. Matt. 16. Iohn 10.* The whole world is not the Church, yet among all men in the world God hath his people.

any whole citie or towne, but in cities and townes God hath his Church. These things saith he, with whom how well Huber agreeth, (otherwise a follower of Brentius his opinion,) let him looke vnto it. For he is litle or nothing at all from auouching all men to be Gods elect, his people and kingdom, and therefore his Church. For in this life the kingdome of Christ and the kingdome of heauen is the Church, as Augustine largely teacheth.

Thes. 1051. 1059. &c. & 41. &c.

Aug. li. 20. *cap.* 9. *de ciuit. Dei.*

The 3. reason

The third argument: The redeemed are knowen, and doe please God, at the least in respect of the time and state of redemption. But to those that shalbe damned the Lord openly professeth, saying Mat. 7. *I neuer knew you, depart from me, all ye that worke iniquitie.* He saith plainely, *Neuer.* But we must vnderstand (as Christome aduiseth vs) that the Lord knoweth not such, not that he is altogether ignorant of them, who knoweth all mē, but that he knoweth them not to be his, nor loueth them, as the Lord is said to know, that is, to loue and approue the way of the righteous. Psalme 2. Therefore such as shal be damned are not of the number of them that Christ hath redeemed.

Chrysost. in Mat.

The 4. reason

The fourth argument is agreeable to the former: They that haue not the spirite of Christ are none of his. Ro. 8. But most haue not the spirit of Christ. For if all men should haue the spirit of God dwelling in them, the bodies of all mortall men should also be quickened by the same spirite, that raised vp Christ from the dead. Besides this, as Christ saith in the Gospel, the world cannot receiue that spirite of trueth, because it knoweth him not, nor seeth him. Hereupon it followeth, that most men are not Christ, and by consequence, neither Christ nor his benefites are theirs.

The 5. reason

The fifth argument, from the adiunct of redemption, or the thing that is neerely knit vnto it whose aduocate Christ is, their only propitiation is he; But he is not the aduocate of the vnbeleeuers and reprobates, but of the faithfull and elect; therefore also he is not to them a propitiation, but to the faithfull and elect.

The reason of the Maior is, because it is the office of one and

and the ſame high Prieſt both to pray and to ſacrifice for the people: and both are required to obtaine for vs the fauour and grace of God. Whereupon alſo Iohn 1. Epiſtle 2. ioyning theſe together maketh him our propitiator, whom he calleth our aduocate. As alſo a man may ſee them ioyned together, Ro. 8, 34. And that Chriſt is onely for them an aduocate, who beleeue or ſhall beleeue, and in a word for his elect, hee himſelfe hath not diſſembled it. Iohn 17. *I pray not for the world: but for them whom thou haſt giuen me.* Which place wee haue before largely expounded. And if hee did not then pray for the world, hee doeth not pray for it now, but onely for the elect. The ſame thing is very cleare. Rom. 8. *Who ſhall accuſe the elect of God? It is God who iuſtifieth, Who ſhall condemne? It is Chriſt who died, and roſe againe, and ſitteth at the right hand of the father, and maketh interceſſion for vs: that is, for the elect of whom onely he ſpeaketh in that text.* Neither doth Iohn ſpeake of any other 1. Epiſtle 2. *Litle children if any man ſin, we haue an aduocate with the father Ieſus Chriſt the righteous, and he is the propitiation of our ſinnes.* And the authour of the Epiſtle to the Hebrewes chapter 7. *Becauſe he hath an euerlaſting Prieſthood, he is able altogether to ſaue thoſe, that come vnto God by him, ſeeing euer liueth to make interceſſion for them, to wit, for thoſe that come vnto God by him.* In like ſort the authour of the 62. ſermon in Ambroſe vpon the ſaying of Saint Iohn obſerueth, that Chriſt is an aduocate vnto Chriſtians, and a iudge altogether to Iewes and other infidels. Origene alſo vpon Leuiticus. For them onely doeth the high Prieſt Chriſt our aduocate and propitiator pray, that be the Lords inheritance, that waite for him without, that depart not from the temple, but giue themſelues to faſting and prayer.

The office of the high Prieſt.

The ſixt argument from the things that follow redemption, as are, the adoption and inheritance.

The 6. reaſon

Where redemption is, there is adoption and inheritance:
But all are not ſonnes and heires to wit, the heires of God and coheires with Chriſt.
Therefore neither are all redeemed.

Adoption and inheritance, follow redemption.

The

The Minor is proued out of Paul, who accounteth them the ſonnes of God, that are led by the ſpirit of God, and doe mortifie the actions of the body by the ſpirit: to ſay nothing now of ſo many places of Scripture, that attribute adoption as proper to the beleeuers, Iohn 1 As many as receiued him, to them hee gaue this power or dignitie to be the ſonnes of God, euen to them that beleeue in his name. See alſo 1. Iohn 3.1. Hereupon Ambroſe alſo writeth vpon the 5. to the Romans. *Such of vs as beleeue Chriſt to bee the ſonne of God, are adopted of God for ſonnes. For he could not beſtow any more, vpon the beleeuers, than that they might be called the ſonnes of God, while the vnbeleeuers are forſaken. For we are called the ſonnes of God, but they not worthy to be called ſeruants.* And Epiſtle 74. Hee cloſeth vp his whole argument very briefly ſaying: *Where the ſpirit of the Lord is, there is libertie: where is no libertie, there no grace, where no grace, there no adoption: where no adoption; there is no ſucceſſion. But where faith is, there is libertie, adoption, and inheritance.*

Ambro. in 5 Rom.

The 7. reaſon The Maior.

The ſeuenth argument from another conſequent, that is, from ſanctification and conuerſion. Whoſoeuer are redeemed, are alſo ſanctified conuerted and regenerated, according to the promiſe: *A deliuerer ſhall come out of Sion, and ſhall turne away iniquities from Iacob: and this is my couenant with them, when I ſhall take away their ſinnes ſaith the Lord.* Which place out of the 59. of Iſaie, Paul Rom. 11. applieth to the conuerſion of Iſrael, and from thence ſheweth that conuerſion is ioyned with deliuerance or redemption. Whereto alſo pertaineth the ſaying of Iohn 1. Epiſtle 3. *Hee that committeth ſinne is of the deuill: but for this cauſe was the ſonne of God reuealed, that he might deſtroy the workes of the deuill. Whoſoeuer is borne of God ſinneth not.* He ſpeaketh of practiſing righteouſnes, as whereby the ſonnes of God were diſcerned from the ſons of the deuill: *ſuch as ſinne are of the deuill: ſuch as do righteouſneſſe are of God thorow Chriſt, who deſtroyeth in vs the workes of the deuill, not onely by forgiuing ſinnes, but alſo by renewing our corrupt nature to doe the workes of righteouſnes.* The circumſtance of the words and the ſcope do teach this

Sanctification and conuerſion neceſſarily follow redemption.

this exposition, and Augustine confirmeth it in *Hypognostico lib.* 3. where withal he alleageth that which is written Heb. 9. *that the blood of Christ, who by his eternall spirit offered himselfe to God, doth purge our consciences from dead workes to serue the liuing God.* See also in Zacharies song Luk. 1. vers. 74. Tit. 2. vers. 14. 1. Cor. 1. vers. 30. Eph. 5. 26. Act. 5. ver. 31. in Peters words, and in his 1. Epistle. 2. ver. 24. but most plentifully of all Rom. 6. and 7. chapters. All which places without gainsaying doe witnesse, that the sanctification or renouation of a man to practise righteousnes and good workes, are necessarily ioyned with the gift of redemption.

Here now let vs set downe the assumption, which the holy Scripture and experience doe plainly and sufficiently conuince, that not all men bee endued with the spirit of sanctification for their conuersion, and renewing of their life. It is proued. Because this sanctification is not without the free giuing of the holy spirit: but the world cannot receiue that spirit, Ioh. 14. Further, this gift consisteth herein, that being dead to sinnes wee should liue to righteousnesse, and should serue God in his sight with holines and righteousnesse all the daies of our life. And is this giuen to all men? nay it properly belongeth to the sonnes of promise, and of the new couenant, as the Lord saith: *I will put my lawes in their minds, and in their hearts will I write them, and all so all know me: and I will be mercifull to their sinnes, and their iniquities will I remember no more.* Also, *I will giue you a new heart and a new spirit within you: and I will take away your stonie heart, & will giue you a fleshy heart, and I will make you to walke in my precepts, and to keepe my iudgements: and ye shall bee my people, and I will be your God.*

The Minor. 1. *Pet.* 2. *Rom.* 8. & 7. *Luk.* 1. *Iere.* 31. *Heb.* 8. *Eze.* 36.

Which things seeing they be thus, we conclude also, that redemption belongeth not to all men, but to the children of the promise onely.

The conclusiō.

Now the aduersary two maner of waies runneth a ground about this argument: first in that he laboureth to wrest sanctification indifferently vnto the whole progenie of men, and yet alleageth no fit testimonie of Scripture to proue it,

Hub. thes. 1089

which

Thes. 1096. which as we haue ſeene plainly declareth the contrarie. Secondly, in that he either craftily deprayeth the force of the argumẽt, or els doth not vnderſtand it, to wit, as though frõ the coherence of the double benefit of redẽption and ſanctification we reaſoned thus: God requireth ſanctification of his redeemed ones: therefore the greateſt part is not redeemed, becauſe it doth not practiſe godlines. But our reaſoning is not drawne from our dutie, but from Gods benefit, promiſing that he wil giue to the redeemed a new heart, and a new ſpirit, and ſo will cauſe them to walke in his waies, by putting and writing them in their mindes; not with inke, but with the ſpirit of the liuing God; not in ſtony tables, but in the tables of the heart.

The 8. reaſon. The 8. Argument neerely agreeth with the ſeuenth: In the redeemed ones the will alſo is redeemed by Ieſu Chriſt, otherwiſe the beſt thing in man was not redeemed. Therefore by graunting the redemption of all, faithfull and Infidels, it ſhould follow that the will alſo in all is redeemed and healed: and ſo freewill ſhould bee eſtabliſhed in all whomſoeuer: whereas yet they that are ignorant of Chriſt, and beleeue not in him, doe ſerue ſinne, and are not able to will, or goe about any thing that is good: as Luther hath notably proued in his booke *de ſeruo arbitrio.*

The will is redeemed and ſet free in all thoſe that be redeemed.

The 9. reaſon. The 9. Argument from another conſequent, which is bleſſednes and eternall life.

Whoſoeuer are effectually redeemed, ſhall not periſh, but ſhall haue eternall life.

But the vnbeleeuers doe periſh: for hee that beleeueth not ſhall be damned.

Therefore the vnbeleeuers are not effectually redeemed.

Eternall life and bleſſedneſs, follow thoſe that be redeemed effectually.

The Maior is fully proued by theſe ſayings: *Being iuſtified by his blood, we ſhall now much more bee ſaued from wrath by him. For if when we were enemies, wee were reconciled to God by the death of his ſonne, much more now ſhal we be ſaued by his life.* Rom. 5. And chap. 8. *Whom he iuſtifieth, them alſo he glorifieth.* Againe, *If God be for vs, who is againſt vs? euen he that hath not ſpared his own ſonne, but giuen him for vs all, how*

how shall he not with him giue vs all things? Who shall accuse the elect of God? It is God that iustifieth. Who shall condemne? It is Christ who is dead: yea rather who is also risen againe, and maketh intercession for vs.

Paul is manifestly of this iudgement, that they shall neuer be damned, for whom Christ dyed, rose againe, and maketh intercession.

Notably saith Ambrose: He that hath giuen vs the author of all, excepteth nothing. There is nothing then that we may feare can possibly be denied vs; there is nothing wherein we ought to bee doubtfull of the continuance of Gods bountifulnes, whose plentie hath been of so long continuance, and alwaies ready, so y^t first he would predestinate, then he would call, and whom he would call, them he would iustifie & glorifie. Can he possibly forsake them whom he hath pursued with his so many and great benefits? But there is feare, least the Iudge be too seuere. Consider what iudge thou hast, to wit, Christ. Can he condemne thee whom he hath redeemed from death, for whom he hath offered himselfe, whose life he knoweth is the reward of his death? Will he not say: What profit is in my blood, if I condemne him whom I my selfe haue saued? See also if ye please, Augustine confirming this very argument. *Ambr. de Iacob & vita beata, lib. 1. cap. 6.* An excellent saying, and of great comfort to a penitent heart, if it be oft remembred. *Aug. de Trinit. lib. 13. cap. 16.*

Hereupon it riseth, that some vnder pretence of vniuersall redemption haue thought that all at length shall be saued. Of which mad error Caluin vpon 1. Ioh. 2. Bucer in the Acts of the Conference had at Argentine with Melchior Hofman, doe make mention; and also Wolfgange Musculus in the place concerning the redemption of mankinde, warning vs to take heede, least vnderstanding amisse the vniuersalitie of redemption, we say with frantike men, that no man is damned, and perisheth for euer. These out men with whom we deale deny that thing truly: but what auaileth it to denie it, seeing neuertheless they stifly maintaine that principle, from whence that error springeth? A booke published in the dutch tongue at Argent. 1553.

They except, that the redeemed doe not perish, vnles they cast away, and tread vnder foote redemption once receiued.

But

But contrariwise the testimonies of Scripture euen now alleaged, doe teach, that such as are effectually redeemed, and alreadie iustified by the gift of God, shall certainly haue life and heauenly glorie, and cannot possibly by any meanes be plucktaway from the loue of God towards them in Christ Iesu. And as for some examples and places to the contrary, they haue been sufficiently answered in the second booke before.

If all sinnes be blotted out and satisfied, then vnbeliefe is blotted, and it shall not condemne vs.

Furthermore, how agree these things together, that all the sinnes of all men are satisfied for, and in very deede blotted out, and yet that the greater part of men are damned for vnbeliefe? For if all sinnes are forgiuen all men, then vnbeliefe also is forgiuen. How then shall it damne any man? Thus it euer abideth vnmoueable, that all at length shall be saued, if all men together bee effectually made partakers of redemption.

The 10. reason.

The tenth argument is drawne from the causes of redemption, two whereof are the principall efficient causes: one farther off, to wit, the grace of God giuing his sonne vnto vs: the other most neere vs: the sonne himselfe, finishing the worke of redemption in the nature of man which hee tooke vpon him. The materiall cause is the passion and death of the righteous for the vnrighteous. The instrumentall efficient cause is likewise two-fold, to wit,

The causes of redemption.

1 2

1. The word of grace that offereth Christ vnto vs with his benefits, (and serueth to stirre vp faith in vs: for faith is by hearing, and hearing by the word of God): 2. And faith it selfe, wherewith as it were a hand wee receiue grace offered, and are made partakers thereof. Herevpon the Apostle Rom. 3. saith: *We haue all sinned but we are iustified freely by his grace through the redemption made in Iesu Christ, whom God hath set foorth to bee a propitiation through faith in his blood to declare his righteousnes.* Where we see among other causes of redemption, faith required, as the instrument wherewith wee may applie vnto vs redemption gotten for vs by his blood, and may become partakers thereof to the blotting out of our sinnes. Therefore the vnbeleeuers haue nothing to doe with redemption and propitiation.

tiation. And that the neceſſitie of faith may the more appeare in euery matter of ſaluation, the Apoſtle Heb. 11. expreſſely teſtifieth, that *it is impoſſible without faith to pleaſe God*, producing for this point moſt notable examples of antiquitie, who are ſhewed to pleaſe God through faith, and to haue obtained righteouſnes, which is according to faith. Faith, how neceſſarie to ſaluation.

Notably ſaith Auguſtine *in Euang. Ioh. ſerm. 60. The medicine for all wounds, and the onely attonement for the ſinnes of men, is to beleeue in Chriſt. Neither can any man at all bee cleanſed either from originall ſinne, or the ſinnes which he hath done, vnles by faith he be vnited, and ioyned to his bodie. For they that beleeue in him are the ſonnes of God: becauſe they are borne of God by the grace of adoption, which is in the faith of our Lord Ieſu Chriſt: for in beleeuing we are made the ſons of God, as it is written: He hath giuen them prerogatiue to be made the ſonnes of God, while they beleeue in him.* And *ſerm. 181. de temp. Faith is the ground of all good things, and the beginning of mans ſaluation: without this none can bee of the number of Gods ſonnes, and without it in this world neither doth man attaine the grace of iuſtification, nor hereafter ſhall poſſeſſe eternall life: and whoſo walketh not by faith ſhall not come to ſee God.* The great neceſſitie and profit of faith. *Aug. de temp. ſer. 181.*

In theſe teſtimonies of the Scriptures, and our Elders according to the Scriptures, if wee meane to ſtand, (and wee ought to reſt therein) away with the deuiſe of the righteouſnes of all men, and the operation of ſaluation in all, and the receiuing of all men into grace, and their purging from ſins, whether they beleeue or not. *Hub. theſ. 49. & 65.*

The aduerſaries doe except, that they thinke not that the merit of Chriſt is applied without faith, or that any man without it can be made partaker of the fatherly will of God. I anſwere, therefore they bee manifeſtly contrary to themſelues, that ſay ſuch things, and yet ſtifly maintaine that all men none excepted, faithfull and vnfaithfull before and after Chriſts birth, are ſet free by the blood of Chriſt truly and vndoubtedly from all ſinne and condemnation, and are receiued into the grace and fauour of God: that all alike are ſaued, *Theſ. 72. & 112.* The aduerſaries contrarie to themſelues. *Theſ. 63. 2. 0. 168.*

ued, iustified and quickened: that all pertaine to the communion of saluation, and the kingdome of grace, and such like. For if no man can be partaker of the grace of God, righteousnes, life and saluation in Christ, vnles he applie those good things to himselfe, and the application cannot be but by faith, how belong those things to all vnfaithfull as well as faithfull?

The 11. reason. The Maior.

The 11. Argument from another consequent. Redemption is such a benefit, whereby of seruants of sinne wee are made the sonnes of God; of children of wrath, the children of grace; of strangers and vnknowne, we are made a royall and priestly stock, as it is written Apoc. 1. and 5. *He hath loued vs, and redeemed vs to God by his blood, and hath made vs to our God kings and priests, and wee shall raigne vpon the earth.*

The Minor.

But vnto the Church properly belongeth this dignitie, to be a chosen stocke, a royall priesthood, a holy nation, witnes Peter, 1. Epist. 2. which also the words out of the Reuelation chap. 5 now cited doe confirme, where the voice and confession of the Church is, *Thou hast made vs to our God kings and priests.*

The conclusion.

Therefore it followeth, that the proprietie of redemption is in the possession of the Church.

The 12. reason. From the vse of the Sacraments.

The 12. argument from the vse of the Sacraments. Vnto whom nothing is sealed in the vse of the Sacraments, vnto them the promise of grace in the word belongeth not. For the nature of the promise is all one both in the audible and visible word.

But in the Sacraments, Baptisme and the Lordes Supper, nothing is sealed to such as be aliants from Gods couenant, and vnbeleeuers. Therefore neither doeth the promise of grace in the word belong vnto them. For the proofe of the assumption, let the things be considered, that we haue of that matter spoken before in the Confutation.

The 13. reason

Hub. Thes. 157. & 536.

The 13. and last argument. If all men wholy bee receiued into the grace and fauour of God by the death and grace of the Sauiour, so that no man shall euer perish now after his redemp-

redemption, vnles he despise the grace of God, and through vnbeliefe shake off and forsake his redemption: It will follow, that all the children of al Thalmudists, Mahumetists, Turks, Tartarians, and such as feed on mens flesh called Anthropophagi and such like, as long as they want the vse of reason, and therefore actuall sinne, and be not yet subiect to the contempt of grace, are in the state of saluation, and dying in that age of what nation soeuer they be, in the Church or out of it, are eternally saued: which thing is manifestly and Anabaptisticall dotage of those men (I say) that follow the pauilions of Mennon, and Theodorike Philip vp and downe the Low Countries, which they haue drawen vnto them from the sinke as it seemeth of Melchior Hofman. For Theodore Philippi is of this opinion, and plainely writeth, *Because Christ the Lambe of God hath taken away the sinnes of the world by his death and blood, that no man can be damned for the sinne of Adam: and therefore that the kingdome of heauen belongeth to all children indifferently, & that al are innocents and reputed without sinne before God, seeing no sinne beside Adams can be imputed vnto them: and that the same is satisfied and taken away vniuersally by the death of Christ, so that infantes for Adams transgression cannot be iudged or condemned.* And the Pelagians also (as Augustine witnesseth) laboured to bring some such thing in, to wit, *that litle children are innocent, and without all guiltines, after that Christ had died for them.*

Hub.thef. 157. & 136. Make this reason against the aduersaries.

Mennon. Theod. Phil. Hofman.

Lib. de baptismo.

August. lib. 2. de nuptijs & concup. cap. 33.

But the Scripture teacheth vs to put here a difference betweene the infants of Gods people, and the infants of vngodly nations, and reiected of God. And the infantes truely of Gods people, (albeit as the rest by their carnall natiuitie they bee borne vnder sinne and wrath,) haue a promise that they belong to the number of Gods people, and of the Saints, and so to the inheritance of the kingdome of heauen. More arguments I will not here alledge, for by those which haue beene brought, our purpose I trust is more than sufficiently declared. Onely one doubt remaineth: If the beleeuers onely are to be accounted for the redeemed of Christ, doeth therefore

Infants of the faithfull differ from others.

Gen. 17. 1. cor. 7. Math. 19.

A doubt: when redemption beginnes in vs.

their redemption begin, when they begin to beleeue? I answere: The redemption of the Church by Christ, may diuersly be considered. First in respect of Gods purpose and predestination, according to which grace is giuen vs in Christ Iesu before the world. Secondly in respect of the merite and satisfaction performed of Christ, when vpon the altar of the crosse hee tooke away enmities and reconciled the whole Church of Iewes and Gentiles to God in one body through the crosse, as Paul testifieth Ephesians 2. Then surely as Rupertus writeth, he redeemed and washed in his blood from their sinnes, not onely these men that now are beleeuers, or had beleeued, but also those that should beleeue in time to come as farre foorth as hee gaue them power to be washed. For he washed them not then actually but in power. For they could not in very deed be washed, who were not yet borne, or els as yet had not beleeued. Thirdly redemption is considered, as farre foorth as we are made partakers of it by faith, whose force and necessitie is so great for reconciliation before and after the worke of redemption performed in the flesh of Christ, that as it hindred not the olde fathers (which beleeued) from their deliuerance, in that Christ had not as yet suffered: so now it nothing profiteth the vnbeleeuers for their deliuerance, that Christ long agoe (the iust for the vniust) was deliuered to death. Lastly redemption is considered as farre forth as we enioy full and perfect redemption for euer, all our enemies being vtterly destroyed, and euen death it selfe, which is of the Apostle called the last enemie: of which redemption Christ witnesseth Luke 21.28. and Paul Ro. 8.23. But of this enough.

Answere.

1 *Tit.* 1. *2. Tim.* 1.

2 Foure waies redemption is to be considered. *Comment. in Apoc.* 1.

3

4

THE

THE THIRD RANKE OF PROOFES, CONTAINING THE TESTIMONIES of Antiquitie.

CHAP. VIII.

TO theſe things hitherto alleadged out of the Scripture, (whereunto as to the anchor and prop of our faith wee muſt flye in all things, that we may be in ſafetie) the teſtimonies of antiquitie ſeeme now needfull to bee brought in, to this end that the trueth may more and more cleerly appeare by that conſent, and the mouthes of the aduerſaries may bee ſtopped, who reaſoning and debating I know not what vngodly noueltie, endeuour to reproue vs, as though wee ſpake ſome new thing, as Auguſtine of old complained of his and the Churches aduerſaries. For a man may ſee them grow to ſuch craking, if not ignorance, that they boldly complaine that our opinion of this controuerſie was neuer heard in any time among that people, where the name of Chriſt hath been preached: that what they auouch, leaneth vpon the conſent of all Chriſtianitie, forſooth: for that the Catholike and true Church hath alwaies beleeued, and with one mouth euer confeſſed, *that Chriſt died for all men*, vnderſtand effectually, (whereof the queſtion is betweene vs and our aduerſaries.) As touching this new opinion, vnheard of before in the eares of Chriſtians, (if it be lawfull to beleeue it) it brake forth about ſixe yeares agoe, namely in a Conference held at Mompelgard, in the yeare of our Lord 1586.

Athanaſ. in Synopſi.

Tom. 10. de verb. apoſt. ſer. 14.

Hub. theſ. 18.

Theſ. 19.

Compend. theſ. 27.

Theſ. 503. & 1097. & lib. germ. fol. 8.

O miſerable ignorance of antiquitie, ioyned with marueilous licentiouſnes and malice! and very true is that which is commonly ſaid, *Ignorance is raſh and bold.*

Firſt, with what face doth he accuſe of noueltie a doctrine ſo grounded in the Propheticall and Apoſtolicall Scriptures, that is, in the canon of the trueth, that whoſoeuer ruſheth againſt this oke, againſt this inuincible wall, he is broken all to

peeces himselfe. We say nothing but such things which the
Act.10.23.& 26.18. Prophets and Moses, Euangelists and Apostles haue testified with one accord, to wit, that euery one that beleeueth in the name of Christ, and not the vnbeleeuers, receiueth remission of sinnes, and inheritance among them that are sanctified. If this doctrine be slandered of noueltie by them, that be themselues the authors and fauourers of new opinions, wee must beare it with Paul, whose doctrine also we reade in the Acts
Act.17. seemed new to the Athenians, that were ignorãt of the truth,
The consent of all antiquitie on our side. and drowned in Idolatrie. Further, that the vanitie of this fable may more appeare, goe too indifferent readers, bring hither your eyes and eares, and weigh with me the agreeing consent of antiquitie.

Testimonies: 1 The church of Smyrna. These be the words of the Church of Smyrna, in the epistle of the martyrdome of Polycarpus their Bishop, which is recited of Eusebius *Hist. Eccles. lib. 4. cap. 15. Christ suffered for the saluation of the whole world of them that shall bee saued: therefore he must bee worshipped and adored as the sonne of God: but the martyrs must as disciples and followers of the Lord be worthily loued for their inseparable good will toward their king and master, and not bee worshipped.* To what purpose is it, that the *world of them that shall be saued*, is speciallie expressed, if as touching effect, Christ suffered alike for all the damned, and those that shall bee damned, as for Peter, Paul, and all them that are saued, or shall be saued?

2 Iustine martyr. Iustine the holy martyr of Christ, of the same time and age with Polycarpus, and in the same heate of persecution crowned with martyrdome by M. Aurel. Antoninus, and Lucius Commodus Ver. Emper. in the booke of the trueth of Christian religion, saith: *Christ is made an oblation for all sinners, that are willing to turne and repent.* And in the same booke, beyond the middest: *Our Christ suffered and was crucified, he lay not vnder the curse of the law, but shewed cleerely, that he onely would deliuer them that would not fall away from his land:* that is, all the faithfull. *And as the blood of the Passeouer deliuered them that were saued in Egypt: so the blood of Christ shall deliuer them that beleeue from death.* And in this

sense

sense in the same place anone he addeth: *that saluation happened to mankinde by the blood of Christ*, to wit, as farre forth as all beleeuers throughout the world are freed from death by him: but not as though all men without difference of faithfull and vnfaithfull were translated from sinne to righteousnes, from death to life and saluation by him, as our aduersaries dreame.

The same man about the end of the same booke, denieth that sinnes are forgiuen to impenitent, vncleane, foolish and desperate persons, alleadging the example of Dauid, whose sinne was then forgiuen when he repented. Againe, in the beginning of the booke almost, he witnesseth that such as repent are clensed through the blood of Christ by faith, who died for the same cause.

3 Ireneus saith, *The word of God incarnate was hanged on the tree, that he might briefly comprise all things in himselfe: I, (saith he) when I shall be lifted vp from the earth, will draw all things, or all men vnto mee. This he sayd signifying what death he should dye. Christ in his passion hanging on the crosse, alone saueth all men, that doe not depart from the land of promise, that is, the faithfull continuing in grace to the end.* The same writer, *lib. 4. cap. 37.* saith: *We are saued, as Rahab the harlot by the faith of the scarlet signe, (that is, by the passion and blood of Christ through faith. They that make no account of this signe of scarlet, like Pharisees, haue no part in the kingdome of heauen.* And *lib. 2. cap. 39.* he saith: *Christ came to saue all men by himselfe: all I say, that by him are borne again in God, infants, children, boyes, yong men and old men.* *Ireneus. lib. 5.*

4 Origene vpon Leuit. *The high Priest and aduocate Christ praieth for them onely that be the Lords portion, who waite for him without, who depart not from the temple, where they giue themselues to fasting and praier.* *Origene.*

Againe, Ireneus *lib. 4. cap. 24. Christ hath brought libertie to them, that lawfully, readily, and heartily serue him: and brought eternall perdition to such as contemne and rebell against God, cutting them off from life.*

5 Ambrose *de fide ad Gratianum Augustum lib. 4. cap. 1. If* *Ambrose.*

thou beleeuest not, Christ came not downe for thee, he suffered not for thee. The same man vpon 1.Cor.15. *As Adame sinning found death, and all that come of him die: so Christ not sinning, and hereby ouercomming death, hath purchased life for all that are of his body.* The same restraint he vseth vpon the saying Rom.5. that the righteousnes of one redoundeth vpon all men to the iustification of life: *The righteousnes* (saith he) *of Christ onely iustifieth all beleeuers, and by his obedience many, and not all are made righteous.* Neither saith he this onely, but also he expressely reiecteth the deuise of the aduersaries of so generall a iustification, as condemnation is generall.

Hub. thes. 49. The same writer vpon the 8. of Luke saith: *Albeit Christ died for all, yet for vs specially he suffered, because he suffered for his Church.* How specially for the Church and yet for al? but because the fruites of his passion, reconciliation, libertie, adoption, inheritance pertaine properly to the Church.

Hereupon *Epist.* 20. the same father saith: *Christ is good meate for all, faith is good meate, mercie is sweete meate, grace is pleasant meate, the spirit of God is good meate, forgiuenes of sinnes is good meate. But the people of the Church eate these meates.*

And more cleerely in 73. *Epist.* *After that the fulnes of time came, and Christ is come, wee are not now seruants but freemen, if we beleeue in Christ. Where faith is, there is libertie. For the seruant is vnder feare, but a freeman is of faith: where libertie is, there is grace, there is the inheritance. But where is no libertie, there is no grace; where no grace, no adoption; where no adoption, there is no succession.*

Also in his first Epistle, when he had said before that Christ came downe to be the redeemer of al, to take away the sinnes of all, and had abased himselfe to bring liberty to all, and had taken flesh vpon him, to purchase by his death resurrection for all, he addeth these words: *He that is* (saith he) *a true freeman, a true Hebrew, is wholly Gods, whatsoeuer he hath is libertie, he hath nothing of his, that for the loue of the world refuseth libertie.*

So

So elsewhere he teacheth, that [a] redemption belongeth to them that repent, and cleaue vnto Gods commandements: that [b] remission of sinne is through faith: [c] and that by the grace of faith washing from offences is obtained: [d] that the crosse of the Lord is life to beleeuers, and destruction to vnbeleeuers. And in another place: The [e] crosse (saith he) is shame to him that is vnfaithfull: but to the faithfull person it is grace, to the faithfull it is redemption, to the faithfull it is resurrection.

a *Lib. 2. cap. 4. de Cain & Abel.*
b *Apol. Dauid.*
c *De Sal. ca. vlt.*
d *Serm. 15 in 118. Psalm.*
e *Serm. 21. ibid.*

And all these things he setteth out in another place by a notable similitude of light. For Christ is the light of the world, sufficient truly to inlighten and conuert all men, yet not actually and in very deede driuing away all darknes: but as he saith himselfe, *I am the light of the world, that no man that commeth vnto me, may abide in darknes.*

A similitude of the light.

Ambrose his words are these: Although he that was borne of the Virgin for all both good and bad, haue a large power in all and vpon all, as he maketh his Sunne to rise vpon the good and euill: yet hee fauoureth him that commeth neere vnto him. For as he that shutteth the windowes, excludeth frō himselfe the brightnes of the Sunne: so he that is turned from the Sunne of righteousnes, cannot behold the brightnes therof. He walketh in darknes, and in the light of all men hee is the cause of blindnes to himselfe. Open therefore thine eyes to see the Sunne of righteousnes arising vnto thee. If a man shut the doores of his house, is the fault in the Sunne that it doth not shine into his house?

Serm. 19. in 118. Psalm.

Out of Augustine, the chiefe of the soundest writers, among other testimonies these we haue. *Tom. 7. ad articul. falso impos.* Vnto the first article, which was, that Christ suffered not for the redemption of all men, he giueth his iudgement of the whole controuersie, distinguishing after this sort: *As touching the greatnes and weight of the price, and as touching the onely cause of mankinde, the blood of Christ is the redemption of the whole world. But they that passe through this life without the faith of Christ, and without the sacrament of regeneration, are voide of redemption. Seeing therefore by reason*

6 *Augustine.*

ſon of the one nature and cauſe of all men, which the Lord took vpon him ſelfe in trueth, all may bee rightly called redeemed: yet ſeeing all are not plucked out of captiuitie, the proprietie of redemption doubtleſs is theirs, out of whom the prince of this world is caſt, and they be now not the veſſels of the deuill, but the members of Ieſu Chriſt. Whoſe death was not ſo beſtowed for mankinde, that they who ſhall not bee borne againe, ſhould belong to the redemption thereof: but ſo, that what was done by one example for all, might by one ſacrament be celebrated in euery one. For the cup of immortalitie, which was made of our infirmitie, and the diuine power (meaning Chriſts death) hath truly in it ſelfe to profit all men: but if it be not drunke, it doth not profit.

Auguſtines ſimile of the cup.

Againſt Fauſtus the Manichean, *lib.* 11. *cap.* 7. Of thoſe men for whom Chriſt died and roſe againe, and who now liue not to themſelues but to him, that is, the people that bee renewed by faith, that hee may haue in the meane while in hope, what may bee accompliſhed afterward in very deede: none of thoſe men (ſaith he) hee knew any more after the fleſh. Here hee taketh them that are renewed by faith and ſhal be ſaued, to be all one with thoſe for whom Chriſt died and roſe againe.

Lib. 13. *cap.* 15. In his booke of the Trinitie, he denieth that any of them whom Chriſt redeemed by his bloodſhed, be drawne of the deuill (as men intangled in the ſnares of ſinne) vnto the deſtruction of the ſecond and eternall death: and affirmeth that ſuch die the death of the fleſh onely, and not of the ſpirit. And moſt plainly remoueth from redemption ſuch as ſhall be damned, & addeth ſtraightwaies in expreſſe words: *that ſuch as were foreknowne, predeſtinate and elected before the foundation of the world, pertaine to the grace of Chriſt, and that Chriſt died for them.*

The ſame man vpon 21. Pſalme, writeth: *That Chriſt ſuffered for the Church, and that the great Church is the whole world, for which he ſhed his blood.* And by and by confuting the Donatiſts including the Church within Africa, he ſaith: *What ſaieſt thou to me O Heretike? Is he not the price of all*

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the world? Was onely Africa redeemed? Thou dare not say the whole world was redeemed, but it is perished. What iniurie hath Christ suffered to destroy his goods? Behold Christ died, his blood was shed: behold our redeemer, behold our price. What hath he bought? All the ends of the earth shall be conuerted to the Lord, and all nations shall worship before him. Behold the Church which I shew: behold what Christ hath bought: behold what he hath redeemed: behold for whom he gaue his blood.

A notable saying of *August.*

So in his Enchiridion to Laurentius chap. 61. he saith, *that the Church which is among men, is redeemed from all sinne, by the blood of the Mediator, that is without sinne: and it is the voyce thereof: If God be for vs, who is against vs? Who also spared not his owne sonne, but gaue him for vs all.* And in the next chapter: The Apostle saith, *that all things in heauen and earth, are repaired in Christ, for in him are restored the things that bee in heauen, when that that was decayed in the angels from thence, was recompensed of men: But things in earth are repaired, when men themselues who are predestinate to eternall life are renewed from the oldenesse of corruption.* The same man chapter 30. witnesseth, *that God promised freedome and the kingdome of heauen to a part of mankinde, that is, to the elect.* Againe, in his 13. Booke of the Trinitie chapter 12. and the rest, when hee had sayed, that by the remission of sinnes men are plucked away from the deuill through the gratious reconciliation of God: straightway he sheweth at large, that not all men are set free from the power of the deuil, but all the faithfull and the predestinate: that all men beeing carnally borne of Adam, are through him alone held vnder the power of the deuill, yet through Christ alone, none but they all are set free, that be regenerated by spirituall grace. In the same booke chapter 18. he saith, *That he that ouercame the first Adam, and held mankinde captiue, was ouercome of the second Adam, and lost the Christian kinde which was out of Mankinde set free from the sinne of man, through him who had no sinne, though he was of our kinde.* The same in his 53. treatise vpon Saint Iohn saith: *The deuill therefore possessed mankinde, and held*

The Christian kinde.

held them guiltie of punishment through the hand writing of sinnes: But by the faith of Christ, which was ratified by his death and resurrection, through his blood, which was shed for the remission of sinnes, thousands of beleeuers are deliuered from the deuill, and are coupled to the body of Christ. In all these places there is this or the like argument.

An argument.

What kinde of freedome redemption is.

Redemption is a freedome from the power of the deuill, and such a freedome, as whereby it commeth to passe, that the deuill cannot draw any of these with him to the destruction of eternall death through the snares of sinnes, whom Christ hath redemed with his blood.

But all men haue not freedome from the power of the deuill.

Therefore al men are not redeemed: but as freedome so redemption is proper to the beleeuers and predestinate, according to Augustine and the trueth of this point.

The world that is predestinate to life, Christ came to saue, but not the world predestinate to damnation.

Hitherto belongeth that which in the forementioned treatise, as also in the 110. and 111. Treatises, the same writer constantly expoundeth *the world, that Christ came to saue and reconcile to God, of the good, and such as bee predestinate to eternall life, being dispersed throughout the whole world: that this world of an enemie is made a friend: but that the worlde that is predestinate to damnation abideth an enimie: neither of this world must it be vnderstood, that God was in Christ reconciling the world to himselfe.* So in the 48. Treatise vpon the saying, *ye beleeue not, for ye are not of my sheepe,* he saith, *This he spake because he saw them predestinate to eternall destruction, and not prepared by the price of his blood to eternall life.* And a litle after, *he is assured of the number of his sheepe, because hee knoweth what hee gaue for them.* And elsewhere, *Whom God redeemed by the blood of the Mediator, he maketh for euer after good.* But these bee testimonies inough out of Augustine. For who can rehearse euery thing hee writeth of this matter?

De corrept. & gra. cap. 11.

7 *Hierome.*

Furthermore the Commentaries vpon Marke ascribed to Hierome, expresly say, that the blood of the newe Testament is sayd to be shed *for Many, because it doth not cleanse*

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all: that there is euen in the Church some whom no sacrifice cleanseth. As Remigius also (as Thomas citeth him *Cate. aure:* vpon this very place warneth vs to obserue, that hee saith not, *for few, or for all, but for Many, my blood shal be shed, because he came not to redeeme our nation onely, but Many of all Nations.*

Hilarius in Matthew cap. 7. *The saluation of the Gentiles* (saith he) *is wholly of faith, and in the Lordes commandements is the life of all men.* He saith not the reprobates and vnbeleeuers are as well saued by Christ as any other, as these newe sectaries thinke good to speake. 8 *Hilarie*

Chrysostome *homil.* 39. vpon 1. Cor. expounding the words of the Apostle touching the quickening of all men by Christ, denieth that it is to be vnderstood of the righteousnes of all men, as though whosoeuer are made sinners in Adam, are made righteous in Christ: which yet our aduersaries would haue. The same man *homil.* 17. vpon the Hebrewes, confirmeth the distinction, that Christ died for all as touching *Sufficiencie*, and not for all as touching *Efficiencie.* His words are these: Why is hee said to be offered to take away the sinnes of *Many, and not of all because all beleeue not. He died for all, as much as in him lay, that his death is of that waight, as is the perdition of all, and it is of force enough that no man might perish.* 9 *Chrisost.* *Hub. thes. 49. & 53.*

His abridger Theophylact vseth the same distinction in 2. and 9. *ad Heb.* and vpon the saying, Iohn 6. *the bread which I giue, is my flesh: which I will giue for the life of the world:* where he writeth, *albeit all haue not receiued sanctification and a spirituall life: yet Christ may bee vnderstood to die for the satisfaction of all, as touching the vertue of his death.* 10 *Theophylact.*

Of the same opinion is Basil, as Theophylact sheweth in 9. *ad Heb.* for thus hee writeth: *All of vs that beleeue, how many soeuer we be, are redeemed by the grace of God from sins through his onely sonne: who said, this is my blood, euen the blood of the new Testament, which is shed for many for the remission of sinnes.* The exposition is also twise repeated in the next sermon of Baptisme: *for Many, that is the beleeuers, was* 11 *Basil. Exhort. ad baptis.*

the

the blood of Christ shed. Notwithstading in respect of the sufficiencie of his merite, it is true that elswhere he saith in Psalme 48. *For all men wholly was there one onely worthie price found, euen the blood of our Lord Iesus Christ, which he shed for vs al.*

12 Cyrill. Cyrill *in Ioh. li. 11. ca. 19.* reconciling that shew of repugnancie that is between the words of Christ, *I pray not for the world,* and the wordes of Iohn: *He is the propitiation of the whole world,* consenteth to our opinion after this sort. Saint Iohn (saith he,) because he was a Iewe, least the Lord should seeme to be with his father an aduocate for the Iewes onely, cessarily hath added that hee is the propitiation of the whole world, that is, saith he, *for all who are called, and through faith attaine to righteousnes and sanctification.* But the Lord Iesus separating his owne from such as be none of his, for them saith he, onely doe I pray, who keepe my words and receiue my yoke. For whose mediator and high Priest he is, to them onely not without cause doth he attribute the benefite of meditation. 2. Cor. 5. In the same place he doth alleage for that matter the saying of Paul: *God was in Christ, reconciling the world to himselfe,* that is, saith he, *Christ as the Mediator, receauing all that come to God by faith, and offering himselfe to the father, reconcileth the world to God.*

13 Prosper. chap. 9. But let vs returne to the Latine writers among whom Prosper of Aquitaine answering the Articles of the French men, plainely approueth this phrase or maner of speaking: *that Christ died onely for them that shall be saued:* which our aduersaries slander as blasphemous and Saracenicall. His wordes are these: Therefore although our Sauiour be rightly said to be crucified for the redemption of the whole worlde, because he truely tooke mans nature vpon him, and because of the common perdition in the first man: yet he may be said to be crucified for them onely, whom his death did profite: for the Euangelist Iohn saith, cap. 11. that Iesus should die for the nation, and not onely that nation, but also to gather in one the sonnes of God. The same writer, or whosoeuer hee was that wrote the Booke *Of the Calling of the Gentiles,* denieth that the saying of the Apostle Ephe. 1. *Of the reconcili-*

Marke, Augustine before meant this (by the common cause.

Lib. 1. cap. 3.

ation

ation of all in Christ, is thus to be vnderstood, as though none ought to be thought to bee not reconciled. And a litle after he setteth downe a rule, which like to the North starre in all their controuersie is to bee regarded, to wit, that in the elect, and foreknowen, and in those that be separated from the generality of all men, there is to be considered a certaine speciall vniuersalitie, and fulnesse of the people of God, so that out of the whole world the whole world seemeth to be set free, and out of all men, all men may seeme to bee taken. For most often in the Scriptures, all the earth is named for a part of the earth, the whole world for a part of the world, and al men for a part of men. Vnto which rule afterward he squareth the words of Iohn: Hee is the propitiation for the sinnes of the whole worlde, and he expoundeth them of the fulnesse of the faithful, and not of the generalitie of al men, as our aduersaries do. A rule well to be marked. *Lib.2.cap.1.*

Furthermore Primasius *Comment. ad Heb.* 2. vpon the saying, *he tasted death for all*, compriseth the whole matter. His wordsare, whereas he saith, that Christ tasted of death *for all*, some Doctors take the sense thus absolutely ỹ it is said *for al, for whom he tasted, that is, for the elect predestinated to eternal life.* Behold a restraint vnto the vniuersalitie of the elect. But he goeth on: *But some take it so generally, that he is said to die for all, albeit all are not saued. For albeit not all beleeue, yet he did that which was his part to doe.* And he alleageth Prospers similitude, which Augustine also vseth before Prosper, of the cup of immortalitie, which [redacted] hath in it selfe, that it can profit all, although it profiteth none in very deede, but those that drinke thereof. So also Christ (saith he) as much as was in him, died for all, although his passion profiteth none, but those onely who beleeue in him. 14 *Primasius.* surely

Worthy also to be remembred here is that that is set down, *lib.1.cap.vlt.de vocat.gent.* The same nature in all men being euill, in all being miserable before reconciliation, is not made righteous in all, and it is discerned in some part thereof from them that perish, by him that came to seeke and to saue that which was lost.

Pope Leo *Serm.7.mensis*, writeth: The shedding of the blood 15 *Pope Leo.*

blood of the iuſt for the vniuſt was ſo mightie a priuiledge, ſo rich a price, that if the whole number of captiues ſhould beleeue in the redeemer, no tyrannous bands could detaine them.

16 Gregorie the great, *Hom.* 2. in Ezechiel: *For the life of the elect, the Lord of life gaue himſelfe euen to death.*

Gregorie.

17 Beda vpon that in the Goſpell, *The ſonne of man came to giue his life a redemption for many:* He ſaith not for *all*, but for *many:* that is, thoſe that will beleeue. So Origene and Hierome *Com. in Matth.* expound the ſame things.

Beda.

18 Moreouer, Bernard *Serm.* 10. of the 9. verſe of the Pſalme, *He that dwelleth, &c.* Chriſt (ſaith he) according to the time ſurely died for the vngodly: but according to predeſtination he died for his brethren and friends. Of this number they that ſhall be damned are not, to whom it ſhall be ſaid: *I neuer knew you.*

Bernard.

19 To theſe may be added thoſe ſayings, which vnto the places of Apoc. 1. and 5. wee before haue produced out of Rupertus Tuitienſis, who liued in Bernards time: whoſe ſaying alſo this is; Woe to the reioycing world, when Chriſt the only begotten ſonne of God prayeth for his, that is, dieth, and offereth himſelfe a ſacrifice vpon the altar of the croſſe, becauſe I pray for them whom thou gaueſt me, and not for the world. By the world are the louers of the world here meant, ſo diuerſe from them, for whom Chriſt crucified prayeth, as the Egyptians were before God from the children of Iſrael, who marked their poſts with the ſacred blood of the Lamb. Woe therefore to ſuch a world, becauſe what Chriſt the true Lambe of God prayeth for, doth them no good at all, they onely eſcaping by his croſſe and blood, whom the father gaue to the ſonne. Theſe things he.

Rupert. lib. 12. comment. in Io.

Of all which ſayings now it is more cleere then the light, that the opinion which wee maintaine, is not new and vnheard of: but receiued in all ages among the people of God, and plentifully proued by the teſtimonies, iudgements and expoſitions of the beſt writers. Wherefore let the aduerſaries learne to deale more modeſtly, and not ſtraightwaies condemne

condemne as vnheard of among the people of God, and Sarcenicall, what they see disagree perchance from their opinion: or els, if they goe on as they haue begun, all shall know with what vnderstanding and conscience these kind of disputers too too confident and censorious, are occupied in reading of the fathers.

I am not ignorant, that sometime it is read in the fathers, *that Christ came for the redemption of all: that he descended for all, to forgiue all their sinnes, and to giue libertie to all,* and such like. Such speeches as these they vnderstand, as we may see by their owne interpretations alreadie alleadged, not as touching the effect of the Lords incarnation and passion in al men. But first as touching the sufficiencie, greatnes and dignitie of the price and merite of Christ. Secondly, as touching the common cause of mankinde. Thirdly, respecting also the efficacie of the merits of Christ, they are wont to vse those kinde of speeches, as the Scripture vseth to doe, because of the vniuersalitie of the faithfull, and the fulnes of Gods people, as we more at large shewed in the second booke, the 12. chapter. Also because *by all men* they will haue to bee vsually meant *all sorts of men.* Hereupon Ambrose *Serm.* 55. saith: *The Lord did hang vpon the crosse, that he might deliuer all kinde of men from the shipwracke of the world.* And *Serm.* 53. When he had said that Christ by rising againe obtained resurrection *for all*, by and by he expoundeth himselfe *of all Christians, and such as be the members of Christ.* So *de fuga seculi cap.* 3. *Christ* (saith he) *doth infuse himselfe into all men by his spirit and the fulnes of his Godhead. For wee all haue receiued of his fulnes, that we might know his most excellent loue. Which all? Not all Christians?* And elsewhere *de his qui initiantur cap.* 4. *In the poole of Ierusalem one was cured euery yeare, now all are healed, or certainly one Christian people alone.* Infinite such sayings are in the writings of the fathers, and in the common speech of men.

Marke this well. 1

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CHAP.

CHAP. IX.

Testimonies of the Schoolemen, and other new Diuines.

BVt that wee may throughly bring to an end the report of our witnesses, let vs proceed to the Schoolmē, as they cal them, who also haue spread abroad the doctrine which in this point they receiued from their forefathers.

Pet. Lomb. lib. 3 distinct. 18. Peter Lombard called the Master of Sentences, speaketh of his own & others opinion, *that Christ merited for his members redemption from the deuill and sinne, and the opening of the kingdom of heauen, that the fierie sword being taken away, they may boldly enter thereinto.* In the same distinction about the end: *He deserued for vs by his suffering of death and passion the entrance into Paradise, and redemption from sinne and the deuill. For he by dying was made the sacrifice of our deliuerie.* But restraining this whole benefit of redemption vnto those that be Christs, a little after he addeth: *If Adams pride was the ruine of all, much more was the humilitie of Christ, wherby he tasted of death, able to open the gate of the kingdome of heauen for all his owne, after he had fulfilled the decree of God.* The same man in his next distinction: *We are said to be iustified by the death of Christ, because we are iustified by faith in his death: and as in old time such as looked vpon the brasen Serpent lifted vp vpon the pole, were healed of the bitings of Serpents: so if we looke vpon him by a true faith, who did hang vpon the crosse for vs, we are loosed from the bands of the deuil, that is, from sinnes.* And in other words at large in the same place he teacheth, that deliuerance from the deuill belongs to them that beleeue in Christ.

Innocent. 3. lib. 2. de offic. missæ. cap. 41. Innocentius 3. maketh this distinction: *that the blood of Christ was shed for the predestinate onely, as touching efficiencie, but for all men as touching sufficiencie:* and he bringeth the words of Leo before by vs recited. And there is nothing more common among the Schoolmen then this distinction.

Hereupon

Hereupon Thomas in 1.Tim.2.ſaith: *Chriſt is the propitiation for our ſinnes: for ſome effectually, but for all ſufficiently, becauſe the price of his blood is ſufficient to ſaue all, but it hath not effect but in the elect, becauſe of an impediment.* And more cleerely vpon 5.Apoc.he ſaith: *We ſpeake of the Lords paſſion two maner of waies. Either according to ſufficiencie, and ſo his paſſion redeemed all: for it is ſufficient to redeeme and ſaue all, although there were more worlds, as Anſelme ſaith, lib.2.Cur Deus &c.homo.cap.14. Or according to efficiencie, and ſo not all are redeemed by his paſſion, becauſe all cleaue not to the redeemer, and therefore not all haue the efficacie of redemption.* The ſame man ſaith: *The merit of Chriſt as touching ſufficiencie is alike to all, but not as touching efficiencie: which happeneth partly through freewill, partly through Gods election, by the which the effect of Chriſts merits is beſtowed vpon ſome of mercie, but it is withdrawne from others by the iuſt iudgement of God.* *Thomas.* *Idem ſumma de veritate materia 26. quæſt.7.*

Againſt the Gentiles, *lib.4.cap.55.* he alleageth this cauſe of the foreſaid diſtinction betweene ſufficiencie and efficiencie. *The death of Chriſt* (ſaith he) *is as a certaine vniuerſall cauſe of ſaluation, as the ſinne of the firſt man was as it were the vniuerſall cauſe of damnation. But the vniuerſall cauſe muſt be applied to euery one particularly, that he may receiue the effect of the vniuerſal cauſe. The effect of the ſin of our firſt parents commeth to euery one by our fleſhly birth. But the effect of the death of Chriſt commeth to euery one by ſpirituall regeneration, whereby man is after a ſort ioyned vnto Chriſt, and incorporated vnto him.* Other teſtimonies of this author we haue before alleaged.

Petrus Galatinus a moſt learned man, following the ſame diſtinction writeth after this ſort: *Albeit the paſſion of Chriſt ought to be ſufficient to blot out the ſinnes of all men: yet it will not blot out the ſinnes of all, but theirs onely who ſhall beleeue in him, and repent. Therefore ſaith the Prophet; he bare the ſinnes of many.* *Pet. Galatin. de arcan. Cath. verit. lib.8. cap.14.*

Alſo Stapulenſis: *Chriſt hath truly in himſelfe the redemption of all, ſufficient not onely for vs, but to redeeme innume-* *Stapul. in 5.Re.*

rable worlds beside: but not al are partakers therof because of their owne peruersnes: as the light of it selfe is able to driue away the darkenes of all men, albeit not all mens eies be inlightened.

Among our Diuines Martyr, Caluin, Zanchie, and others, admit and follow the same distinction, as wee haue largely noted in the 1. booke chap. 11. Likewise in the 2. booke cha. 12. we haue prooued I thinke sufficiently that the most famous and best learned Diuines of Heluetia, Zuinglius, Musculus, Bullinger, Gualther, Wolfius, Simlerus, Lauaterus and others, are in very deede of the same opinion that we defend touching the vniuersality of grace.

Luther. tom. 3. in Isa. 53. To these also let vs adioyne Luther. *So great (saith he) is the righteousnesse of Christ, that it is able to iustifie infinite worlds: and Christ offereth his righteousnesse to all men, but all that beleeue in him doe obtaine it, according to that, He that beleeueth and is baptised, shall be saued. Others abide vnder sinne and wrath.* And in the same place: *Christian righteousnes (saith he) is not receiued, vnles Christ be knowen before.* Againe, *Christian righteousnesse touching the substance is nothing els, then the knowledge of Christ, that is, faith wherewith Christ is apprehended in the hart, that he hath giuen himselfe a ransome for vs and for our sinnes, as Paul saith, 1. Tim. 2. The word surely offereth and preacheth Christ to all, as the sacrifise for our sinnes: but vnlesse the holy Ghost inlighten the hearts, no man can giue assent vnto this word. And we assent, when we apprehend the promise, that in Christ is the blessing of Nations, and this is the glorie of a Christian to know, that it is his righteousnes to beleeue in Christ.* The same man (as we haue seene aboue) expoundeth those sayings farre otherwise then our aduersaries doe, to wit, *God will haue all men to be saued: I wil not the death of a sinner*, whereupon being naughtily vnderstood leaneth the opinion of our aduersaries: hee vnderstandeth them *of God will reuealed in his word, which he discerneth from that hidden will whereat man must tremble*, whervpon alone (he saith) all things doe depend, namely who shall receiue the word, and who not: who shall be deliuered from sinne

sinne, and who shall be blinded: who shall be damned, and who shalbe iustified.

Neither doeth Brentius teach otherwise of the vniuersality of Christian redemption: namely that all sinnes are pardoned all men for Christes sake, whosoeuer they be, Iewes or Gentiles, kings or priuate men, free men or bond, so that they come to the Church of Christ, and beleeue in him. For whosoeuer (saith hee) beleeueth in Christ and is baptized in his name, receiueth remission of sinnes, and the right into the heauenly inheritance. And by name hee often saith, that this benefite is not receiued but by faith, &c. Briefly, by this mans iudgement, forgiuenes of sinnes, receiuing into fauour, & into the number of the saints, adoption also, & the right of the heauenly inheritance, (in al which points we vnderstand that redemptiō consisteth, are the proper gifts of the Church of the saints, and of true beleeuers, & stretcheth far & wide as the Church of Christ doth: and they are neuertheles rightly said to belong to all, as far forth as no man of what degree or condition soeuer, is hindred frō them, so that he doe beleeue. *Brentius exp. Catech. Artic. de rem. pecc. quæst. quàm latè pateat.*

Whereunto belongeth also that exposition, whereof wee before made mention in Matth. 1. *To whom is Iesus a Iesus, that is a Sauiour from their sinnes? the Euangelist saith, he shall saue his people. He doth not saue strangers, but his owne people. They be strangers, as many as beleeue not in him: and they are his owne, as many as acknowledge and imbrace him by faith be they Iewes or Gentiles &c.* Let the disputers of Tubinge if they can, make these things agree with the deuise of their braine, *that all wholly, whether they come to Christ by faith, or no, are freed from all sinne and condemnation, receiued into grace, iustified, quickened, and accounted in the number of Saints: and that all, no one excepted, are that people of Christ, whereof it is said: he shall saue his people from their sinnes.* Huber. thes. 1059.

But let them heare another of their friendes also openly pronouncing, *that Christ died for all men, because by him not onely the Iewes, but also the elect of God, wheresoeuer ought to be saued, who from the East and West are gathered to Abraham their father.* Againe, *the merite of Christ*, saith he, is found *Ilirie. in Io. 12. ver. 32. in ver. 31.*

to surmount exceedingly in the iudgement of God the sinnes of the whole world, and so Christ, *and all his members (not the members and vessels of Satan) are pronounced righteous.* And he addeth, *that therefore chiefly Christs victorie against Satan was referred to the time of his death, because then by the merite of his death, was that treasure of victories obtained, which otherwise is distributed to the beleeuers in all times.* And by and by: here is the difference betweene the power and the act, or the purchase and the application, or the right and the possession. In the *Merite*, and purchase of the right, or in power, Satan was at that time of his passion cast out of all men, and so out of the whole world: but in application, or acte, onely of the beleeuers is he cast out at all times.

Let that distinction of power and act, or of sufficiency and efficiencie bee well obserued, as this authour doeth fully explaine himselfe, when vpon the wordes of Iohn 1. Epistle 2. hee writeth the chiefe point of the cause of the aduersaries in these wordes: when hee saith, *for our sinnes*, hee meaneth the beleeuers, whom the passion of Christ doth in very deed profite. In that he addeth, *of the whole world*, he vnderstandeth *it of the power*, because the benefites and merite of Christ lye open for all, and all may be saued fully by his satisfaction, (so excellent, sufficient and precious is his merite,) if they vouchsafe to lay hold vpon it by faith.

The Synode held at Argentine against one Hofman an Anabaptist, and Pelagian Heritike.

It would be very long to reckon vp euery thing: yet it may not be let passe, that I meane to say now, concerning the Synode held at Argentine. *Anno D.* 1533. There a disputation being appointed with one Melchior Hofman an Anabaptisticall and Palagian deceauer, among other his errors, this also was condemned, that he maintained, that all be elected, and all redeemed by Christ, altogether as Huber will haue not onely redemption, and the merite of Christ, but also election in him, to bee indifferently common to all men after the fall. But contrariwise that Synode out of the word of God pronounced: *that God after he had foreknowen from euerlasting, that mankinde by the fall of our first parents, would be subiect to eternall death, of meere mercie, before the world was made, chose*

choſe, foreknew and predeſtinated vnto himſelfe to eternall life ſome out of mankind, letting paſſe the reſt: & that the death of Chriſt was for the ſins of theſe men a propitiation. Therfore that neither election, nor redemption of Chriſt is common to al men, as Hofman dreamed to entangle wretched conſciences and to corrupt ſound doctrine. *But that therefore the merit of Chriſt is ſaid and preached to be common to the whole world becauſe after Chriſts glorification, not onely the Iewes, but all other nations muſt bee made partakers thereof, to wit, as many of them as be elected.* And in this ſenſe the ſayd Synod doth expound the teſtimonies of Scripture obiected by Hofman: *In thy ſeede all nations ſhall be bleſſed: As in Adam all dye, ſo in Chriſt all are quickened: When I ſhall be lifted vp, I will draw all vnto me: God wil haue al men to be ſaued, & to come to the knowledge of the trueth.* Alſo, *Ieſus Chriſt is the attonement for the ſinnes of the whole world: The Lambe taking away the ſinnes of the world,* and ſuch like. For wee muſt not thinke, that where theſe words be, *all men, all the world, the whole world,* that there ſtraightwaies all men, no one excepted, muſt bee vnderſtood: for ſuch phraſes haue not euery where one and the ſame ſignification.

Gen. 12. 1. cor. 15. Io. 12. 1. Tim. 2. 1. Io. 2. Io. 1.

He that deſireth to know theſe things more throughly, let him reade Hieronymus Zanchius of godly memorie, my reuerend teacher, whom for honour and reuerence ſake which I owe him, I name, *lib. 3. miſcell. pag. 79.* and ſpecially the Acts of the diſputation of Hofman by Martin Bucer, which hee publiſhed in his owne, and his aſſociates name, printed at Argentine by Matthias Appiarius, *Anno 1533.* And this whole doctrine, which M. Bucer defendeth in diſputation againſt Hofman, the whole Senate of Argentine approued as ſound, and would haue it faithfully taught and preached in that citie, ſuffering no man to ſpeake any thing againſt that doctrine, or to ſlāder it, either opēly or in corners, much leſſe to withdraw others from it, as the little booke teſtifieth, which is intituled, *Ordinatio & ceremonia pro miniſtris Eccleſiæ Argentinenſis &c. A. ij. pag. ij.*

Which things ſeeing they ſtand thus, with what forehead,

with what ſhame, dare the aduerſarie openly write, that our opinion of Redemption was neuer heard of among the people of God, vntill the time of the Conference at Mompelgard? O whoriſh audacitie of falſely accuſing, and witneſſe of extreame ignorance, if not of malice!

CHAP. X.

Wherein the originall and predeceſſors of our aduerſaries opinion are laid open.

BVt truly he that ſpeaketh what he will, ſhall heare what he would not, as the old prouerbe is. Seeing therefore hitherto it hath been ſhewed, that the opinion which we maintaine, is plentifully taught in the word of God, and hath been receiued in the Church in all times, and faithfully euen vnto our daies continued, I neither can, nor ought I to ouerpaſſe and leaue out here on the contrary part the diſcouerie of the originall of our aduerſaries opinion. I auouch therefore and profeſſe, that it hath not the ſpirit of God, or the worthie ſayings thereof, vnderſtood in their naturall ſenſe: but the ſpirit of Pelagian impietie to be the father of the birth and beginning of it. Which thing that I ſeeme not to vtter without mine author, Proſper of Aquitane, in his Epiſtle to Auguſtine, of the reliques of the Pelagian hereſie, among other errors of that naughtines, concerning grace, freewill and predeſtination, aſſigneth this alſo, namely, that they would affirme, *that our Lord Chriſt died for whole mankinde, and that no man at all is excepted from the redemption of his blood, although he ſhould leade his whole life in all impietie,* (that is, although he continue in infidelitie, & be damned) *becauſe the ſacramẽt of Gods mercie belongeth to all men,* (that is, the promiſe of grace as now men ſpeak.) *Therfore in reſpect of God, that life eternall is prepared for all: but in reſpect of freewill, that it is laid hold on by them, that ſhall willingly and of their owne accord beleeue in God.* And he addeth: *That they are fallen to the extolling of ſuch grace, becauſe they would auoide to confeſſe, that God according to the purpoſe and counſell of his*

The Pelagian hereſie is the father of the aduerſaries doctrine. *Tom. 7. apud. Auguſt.*

The doctrine of the Pelagians.

his owne will, in his secret iudgement, but in his manifest work maketh one vessell to honour, and another to dishonour: neither would giue their assent, that the predestinate number of the elect can neither be increased, nor diminished.

These things hee; euidently surely and in liuely colours not so much setting out the reliques of Pelagian heresie in that age, as painting Pelagianisme in our aduersaries in this our time. Now that wretch Hofman in the memorie of our fathers, (of whom lately I spake) what was hee, but a monster of Pelagian filthie dregges, and of other heresies? And him doth Huber so resemble, in respect of our matter in hand, as one egge is not more like to another. For he auouched that all be elected, all redeemed by Christ, without exception of any one. Both which Huber *thes.* 1001. pleaseth to set downe thus: *That all men after Adams fall were in Christ elected, and receiued into grace because of the blessed seede, in whom the sinnes of all men were to be satisfied.* And not so onely, but also that he may follow him throughly, hee commeth foorth furnished with the same places of Scripture, and testimonies naughtily wrested, as Hofman did cloke his error withall, as we haue before briefly shewed. *Hofman.*

Moreouer, in this our age one Parcuuius manifestly professing Pelagian impietie, not onely maintaineth, that Christ is alike as the creator, so the redeemer of all and euery one, and that all are borne in the state of saluation and grace, and therefore happie, so that they doe not bring vnto themselues destruction through vnbeleefe: that election also and grace is generall, &c. but also he plainly professeth and boasteth, that the Diuines of Wittenberge, the successors of Luther, (but greatly reuolting from Luthers doctrine in this point) doe consent with him in the substance of the matter. But let them take to themselues all Pacuuians, and Hofmans, and Pelagians old and new: wee haue the Prophets and Apostles of the Lord for our authors, and the one agreeing consent of the best approued writers whosoeuer in all ages. *Parcuuius.*

This is (Christian reader) the true, simple and sound, and modest exposition without bitternes and railing, of the do-

ctrine of the redemption of mankinde by Christ, who is set forth vnto vs of the father, to bee a propitiator and aduocate through faith, for the pardon of our sinnes in his blood: which the Prophets haue so deliuered, the Apostles haue preached, and the holy men of God haue confirmed. Let vs therefore hold it also, and abide therein constantly, omitting oppositions of knowledge falsely so called, and strife of wordes, whereupon ariseth enuie, strife, euill speaking, naughtie surmisings, wicked practises of men of corrupt mindes, and voide of trueth who count gaine to be godlines. And specially seeing without faith it is impossible to please God, let vs labour to goe to the throne of grace with a true heart and perswasion of faith, that wee may obtaine mercie and finde grace to helpe in time of neede: and also by the light of a true faith in Christ Iesu, let vs so frame our whole life, alwaies euery one of vs doing and meditating this, that we may bee found acceptable to our common redeemer, (to whose glorie we ought wholly to bee consecrated) with holines and righteousnes before him all the daies of our life. To him bee honour, and glorie, and blessing, for euer and euer, Amen.

A BOOKE OF GODS PREDESTINATION.

CHAP. I.

The preface and diuision of the doctrine in hand.

THE disputation of Predestination is of it selfe weightie and difficult, and by reason of the curiositie and boldnes of mans wit, it is besides not a little intricate and very dangerous, while mans reason thrusting it selfe into the secrets of Gods iudgements and wisedome, either seeketh into things forbidden, or contemneth and scorneth those things he vnderstandeth not, yea cannot surely perceiue: because they be foolishnes vnto him, and are (as the Apostle saith) spiritually discerned. For who hath known the minde of the Lord, that he might instruct him? But we haue the minde of Christ, who being in the bosome of his eternall father, hath gratiously reuealed vnto vs in his worde, all the counsell of God, as much as concerneth vs to know in this point, as in other things to our saluation. 1. Cor. 2.

Therefore following this rule of trueth and righteousnes, and nothing fearing the ill report of detractors, through the helpe of God, in whose hand both wee and also our words are, we will consider of Predestination: *Wisd. 7. 16.*

1. What is predestination.
2. What be the causes of it.

3. What

3. What the effects.
4. Whether it be vnfallible and vnchangeable.
5. Whether and how we may bee certaine of our predestination to eternall life.

6. And lastly we will speake somewhat of the vse of this doctrine, against those men, who thinke, that albeit the things were true that we teach, yet they ought not to bee disclosed, but buried in silence, as being against edification. And the consideration of all these things, shall be profitable both for other vses, which shal be shewed in their places, and also for the greater certaintie of those things, that hitherto wee haue declared concerning the vniuersalitie of grace and redemption. For the remnants of the Pelagians of old, as also at this day, affirming none at al to be excepted from the redemption of Christs blood, and in respect of God, maintaining eternall life to be prepared for al, are therfore fallen to the extolling of such grace; because they would auoide to confesse, that God according to the purpose and counsell of his owne will, in his secret iudgement, but manifest worke, maketh one vessell to honour, another to dishonour; nor would assent hereto, that the number of them that be predestinate, can neither be increased, nor diminished.

CHAP. II.

What is predestination: where are shewed sundrie definitions of the name and the thing, and a comparison of certaine words vsed in this matter, and being almost of one and the same signification.

Acts 4.28. Rom.8.29. Ephe.1.

FIrst of all, the Latin word that signifieth to *predestinate*, from whence commeth *predestination*, the Grecians call προορίζειν, from hence commeth προορισμός. And προορίζειν is to determine, to decree, to ordaine a thing before a man do it. For ὅρος noteth a terme and end, and beside, the maner and rule, and as it were, the prescript whereby actions are moderated in order: and ὁρίζειν also is taken of the Grecians for to ordaine and

and destinate. So *destinare* with the Latines signifieth to designe, decree, appoint, as in Cæsar: *the things being not done, which he had destinated* (that is decreed) *to doe*. And Cicero in his *Offices* of Damon and Pythias Pythagoreans: *when Dionysius had destinated to one of them the day of his death, and he that was appointed to die, had required &c.* And *lib.* 1. *de diuinat.* he saith: *The Gods are beneficiall to mankind, and know what things are ordained and appointed by them*, that is, *destinated*, προωρισμένα, ἀποτεταγμένα, as Bude witnesseth, page 710. But because the things that God hath appointed and designed with himself, he hath appointed and ordained from euerlasting, (for all his workes are knowne vnto him from eternitie) that word προορίζειν, when it is spoken of God, signifieth nothing els then *to appoint from before the foundations of the world, or before the world*. As also the Apostle expressely saith, 1. Cor. 2. *We speake that hidden wisedome*, ἣν προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων, that is, *which God hath from eternitie decreed, or destinated to reueale to our glorie.*

Acts 15.

πρὸ καταβολῆς τοῦ κόσμου, ἢ πρὸ τῶν αἰώνων ὁρίζειν.

Therefore if the Grammaticall signification of the word be considered, this word *predestination* may be extended generally to all things, that are, and are done in the world, and it hath this definition, to bee the eternall decree of God, touching the gouernment of all things, which we vse to call the diuine prouidence. For nothing commeth to passe rashly or by chance, but all things fall out by the fatherly counsell and will of God: so that not so much as a little sparrow surely can light on the ground without him. Hereupon saith Daniel, *he doth according to his owne wil in the host of heauen, and in the inhabitants of the earth, neither is there any man that may say vnto him, what doest thou?* And Wisedome saith, *There is no other God beside thee, who takest care of all things, and seeing thou art iust, thou doest iustly gouerne all things.* And out of al doubt, seeing al things are ruled after the wil of God, he doth all things according to the eternall purpose of his will. For whatsoeuer hee willeth, he willeth from euerlasting.

The 1. signification and vse of the word predestination.

Mat. 10.

Dan. 14.

Wisd. 12.

So of predestination most generally writeth Damascene, and

Dam lib.2. Orthodox. fid.cap.30. Anſel.lib.de conc.præſci. & præceſt.

and Anſelme alſo. The author alſo of the little worke concerning Gods predeſtination in Auguſtine *pag.* 1296. following the ſame generalitie of the word, feareth not to ſay, *that God hath predeſtinated, that the heauen ſhould turne round about, but the earth ſhould in ſtead of the center be vnmoueable, while the heauen runneth round about it: and that the Sunne and Moone ſhould rule the day and night, and that the night and day ſhould ſucceede each the other in certaine times.* The like is the ſaying of Ambroſe, that *the day of iudgement ſhall be in a time predeſtinated.* Among the late writers Philip Melanchthon ſpake after the ſame maner of predeſtination in the former places. *Laſtly* (ſaith he) *the diuine predeſtination taketh away libertie from man: for all things come to paſſe according to Gods predeſtination, both externall workes and alſo internall thoughts, in all creatures.* There is one place onely in the holy Scriptures Act.4. which ſeemeth may be after a ſort applied to that ſignification: *Herod and Pontius Pilate with the Gentils and people of Iſrael, aſſembled together againſt thy holy childe Ieſus, to doe whatſoeuer thy hand and thy counſell hath * predeſtinated to be done.* Wherefore omitting alſo this moſt generall ſignification, writers commonly more ſtrictly doe ſpeake and iudge of predeſtination.

* προώρισεν γενέσθαι. Gr.

The 2. ſignification.

Secondly therefore predeſtination is wont to be conſidered of ſome men, as farre foorth as in generall it reſpecteth reaſonable creatures, that are to be ſaued or damned, to wit, Angels and men. For it is manifeſt that ſome Angels bee elect, ſome reprobates. 1.Tim.5.21. and Matth.25.41. where eternall fire is ſaid to bee prepared for the deuill and his angels, to wit, reprobate ſpirits, euen from the foundations of the world, as is expreſſely ſpoken in the ſame place of the kingdome prepared for the elect. And predeſtination after this ſort is nothing els, than the foreordaining of a reaſonable creature, either to ſaluation or to deſtruction eternall. *To be predeſtinated,* writeth Thomas *part.1.queſt.23.art.1. as well agreeth to angels as to men, albeit they were neuer miſerable. For it is not materiall in reſpect of predeſtination, whether*

Thom. Aqui.

one

one be predestinated vnto eternall life from the state of misserie or no: as it mattereth not in respect of making one white, whether he that is whited, were blacke, pale, or red.

Thirdly, in speaking of the predestination of men onely, there hath been also a double vse of that word. For one while the word *predestination*, is applied vnto both, elect and reprobates, and as well these as the other are called *predestinate*: but these, that they may bee vessels of wrath prepared for destruction: the other, that they may be vessels of mercie prepared by God to glory. The 3. signification and the vse of the word.

So Augustine manifestly vseth the word *predestination*, when he saith, *That God as highly good, doth well vse euen the wicked to their damnation, whom he hath iustly predestinated to punishment: and to their saluation, whom mercifully he hath predestinated to grace.* The same man, *tract. 110. in Ioh. There is a world of those that shall be damned, whereof it is written; Least we should be condemned with the world. For this world Christ prayeth not: for he is not ignorant, whether it is predestinated*, to wit, *to suffer eternall torments with the deuill*, as the same man writeth elsewhere. *August. Enchir ad Laur. cap. 100.*

But especially Fulgentius to Mónimus *lib. 1.* at large intreateth of a double predestination, one of the good to glory, the other of the wicked to paine. Whereupon in the beginning of the second booke, he thus defineth predestination: *Gods predestination* (saith he) *is nothing els, than the preparation of his workes, which in his eternall disposition, he foreknew to doe either in mercie or in iustice*: that is, predestination is the eternall decree of God, whereby he hath purposed to saue some out of mankinde of meere grace through Christ, and to reiect others from the same grace in his righteous iudgement, and for their sinnes to damne them for euer. Thus predestination shall comprehend both election and reprobation. *Aug. de Ciuit. dei. lib. 15. cap. 1* *Fulgent.*

But sometime the name of predestination is vsed for election onely, whereunto on the contrary, reprobation is opposed. And thus the Scripture euery where almost speaketh of predestination. *Whom he foreknew*, saith the Apostle, Ro. 8. The 4. signification and vse of the word.

the

the same he predestinated: whom he predestinated, them he called: and whom he hath called, them he hath iustified: whom he hath iustified, them hath he glorified. And he addeth, *Who shall lay any crime to the charge of Gods elect?* Where he expressely nameth them elect, whom hee had called predestinate. The same Apostle Ephes. 1. *He hath chosen vs in him, before the foundations of the world were laid, and hath predestinated vs, that hee might adopt vs to bee his sonnes by Christ Iesus in himselfe.*

De predest. Sanct. cap. 10.

Augustine also for the most part speaketh of predestination in this sense, taking it for the eternall & free election of God, which sometime for difference sake he calleth *predestination which is in good, and the predestination of Saints.* But most often and euery where almost, when he speaketh of election and the elect, he mentioneth simply the predestinate and predestination. And in the schoole Diuines also, (albeit vnder the same name of predestination, they intreate both of election of the saued, and also of the reprobation of the damned) yet scarse may a man finde the words, *predestination, and predestinate* otherwise vsed than for *election and the elect.* And taking the word after this maner (which is most vsuall, as I haue said) wee will with Augustine define predestination to bee *a preparation of grace.* For, *this* (saith he) *is the onely difference betweene grace and predestination, that predestination is the preparation of grace: but grace is now the gift it selfe.* Wherefore also *de fide ad Pet. Diacon. cap. 35.* he defineth predestination to bee *the preparation of a free gift.* And by grace he vnderstandeth as well future glorie, as all the benefits of God in this present life, whereby as by meanes, the predestinate or elect are directed and lead vnto that end. Hereupon *cap. 14. de bono perseuer.* he thus defineth it: *Predestination of the Saints is nothing els, than the prescience, and preparation of Gods benefits, whereby, as many as are deliuered, are most certainly deliuered, the rest being left in the masse of perdition by the iust iudgement of God.* To the same end is it, that elswhere he interpreteth predestination to be *a purpose of shewing mercie:* according to the saying, *I will haue*

De predest. Sanct. cap. 10. Predestination of the Saints what it is.

mercie

mercie, on whom I will haue mercie: and I will haue compassion, on whom I will haue compassion. *Exod. 33. Rom. 9.*

Moreouer, this predestination of the Saints, is in the Scriptures of God for the most part called Election. *Many are called, but few are elect*, saith the Lord, Matth. 20. And Paul, Ephe. 1. testifieth of the election of the faithfull in Christ before the foundations of the world were laid. Yet wee must not be ignorant, that there be diuers elections of God, wherof the sacred Scriptures make mention. For some are for the execution of some certaine office, Ciuill or Ecclesiasticall: namely, the office of a King, Priest, Prophet, or Apostle. So Aaron was approued to be the elect priest of God by the miracle of the rod that budded. So his posteritie who had the Priesthood in Israel, are called the elect of the Lord. Likewise Saul in respect of the kingdome is called the elect of the Lord. Besides, of the sonnes of Isai none but Dauid was elect of the Lord to the kingdome. We reade also in the Gospell, that it was said of the Apostles: *Haue not I chosen you twelue, and one of you is a deuill?* Whereof also see Luk. 6. 13. Act. 1. 2.

Election diuersly taken in Scripture.

1

Num. 17. 5. *Deut. 21. 5.* *1. Sam. 10, 24.* *2. Sam. 21. 6.* *1. Sam. 16.* *Ioh. 6.*

Further, Gods election is taken for election to saluation, and that two maner of waies, either that which was from eterlasting, or els that which is made in time, which floweth from the former, lying hid in the minde of God, and is the effect and execution therof, to wit, when a man is now actually chosen out of the world and ingrafted into Christ, and regenerated to eternall life. Of such Christ speaketh, Ioh. 15. *Ye are not of the world, but I haue chosen you out of the world, therefore the world hateth you.* Of this double election thus saith Augustine: *Wee are elected before the creation of the world by predestination, wherein God foreknew his future workes: but we are elected out of the world by vocation, whereby God fulfilleth that that he hath predestinated.*

2

De predest. sanct. cap. 17.

There is beside, this vse also of the word, that they are called Elect in generall, whosoeuer by outward calling belong to the people of God. So Deut. 4. vers. 37. and 7. vers. 6. and 14. vers. 2. all Israel is said to haue been chosen of the Lord, namely

3

namely to be a holie people, and peculiar to the Lord their God, out of all people in the whole world. As also in Peter they are called elect, whosoeuer are called to the bodie of the Church, and are counted faithfull. And 1. Cor. 1. saith the Apostle Paul: *Ye see your calling bretheren, that not many wise men after the flesh, not many mightie, not many noble are called, but God hath chosen the foolish and base things in the world.* Where we see, that they that be called to the societie of the Church, and the chosen or elect are taken for one and the same. For as Augustine, *de correp. & grat. cap. 7. & 9.* saith: *Who will denie them to bee elect, that beleeue and are baptized? They are plainely called elect, but of them that know not what they shall be, and not of God, who knoweth them. For there be sonnes of God, who are not yet such to vs, and are already to God:* and againe, *there be some, that are called of vs the sonnes of God, for some temporall grace receiued, and yet are not to God such, of whom Iohn speaketh: they went out from vs, but they were not of vs. For if they had been of vs, verely they had continued with vs.* The same thing Ambrose also confirmeth vpon the 8. chapter to the Romans, and the Apostle himselfe, while in the 11. chapter of that epistle, hee maketh difference betweene the people of God so in generall called, in respect of vocation, and profession: and betweene the remnant in the common assemblie, and as it were bodie of that people, which remnant is saued according to the election of grace, and the rest doe perish.

And of that election of such as shall bee saued, and haue beene predestinate vnto eternall life from all eternitie, do we nowe intreate. And it is in very deed all one with the predestination of Saints, as I haue said, but that in some respect it differeth. For Predestination noteth an eternall & firme purpose in God, of bestowing grace & glory vpon whom he will: but Election addeth something, namely, as farre forth as hee willeth eternall life to some before others, seeing he reprobateth some, as Thomas very well, and after him other schoole men haue obserued. It is also called Loue, according to that Romans 9. *Iacob I haue loued, but Esau haue I hated.* God surely

How predestination and election differ.

Them. 1. quæst. 23. art. 4.

surely loueth all men. For he loueth all things that bee, and abhorreth nothing that he hath made, and hath mercie vpon all, and spareth all, as it is in the 11. of Wisedome. But there be degrees of loue. For he loueth some, as his creatures, others, as members of his sonne, as Augustine at large sheweth. *Tra.* 110. *in Ioh.* And very fitly Thomas in the foresaid place, Art. 3. *God loueth all men, yea, all creatures, as farre foorth as he willeth any good to all. Yet he willeth not euery good thing to all. Therefore in as much as to some men hee willeth not this good thing, which is eternall life, hee is sayd to hate and reprobate them.* And Art 4. he assigneth a difference betweene the election, & the loue of God, which differ only in reason, and in God are really one and the same. *The predestination of some to eternall saluation,* (saith he) *presupposeth, that God willeth their saluation, and thereunto appertaineth election and loue: Loue truely in respect that he willeth vnto them this benefite of eternall saluation. For to loue is to will some good to one. But election in respect that he willeth this good to some aboue others, seeing he reprobateth some.* These things saith he, in that place and repeateth the same distinction vpon the 9. to the Rom. vpon the saying, *Iacob haue I loued.* Therefore if hee would saue all, it should be called Purpose, and Predestination and Loue, but not Election.

Election is called Loue.

Degrees of loue.

How he is said to hate.

How Gods election and loue differ.

But this also we must marke with Augustine, that election or predestination which is in good, is sometime signified also by the name of prescience, or foreknowledge, as saith the Apostle. Rom 8. *Whom he foreknewe, the same he hath predestinated, that they should be made conformable to the image of his sonne,* and chap. 11. *God hath not cast away his people whom he foreknewe,* that is, whom he predestinated, which thing the circumstance of the text sheweth: for he speaketh of the remnants of the Iewes, which were saued according to the election of grace, the rest perishing. Of whom also in the same place he addeth, *that Israel obtained not the thing he sought for, but the elect haue obtained it, and the rest were hardened.* After the same sorte, the old fathers also seeme to haue taken prescience for predestination, as Augustine there

De bono per. seuer. cap. 18.

Prescience.

witneſſeth. Whereof hee bringeth this reaſon, becauſe this word may both be more eaſilie vnderſtoode, and alſo it is not repugnant, yea it is conſonant vnto the trueth, that is taught of the predeſtination of grace. Yet as much as concerneth the proprietie of theſe words, *to foreknowe*, is more generall than to *predeſtinate*: for predeſtination cannot bee without foreknowledge: but foreknowledge may bee without predeſtination; for by predeſtination God foreknew the things that he would doe: but he may foreknow the things that he doeth not, as all ſinnes whatſoeuer. For albeit there be ſome things, that are ſo ſins, as that they be alſo puniſhments of ſinnes, whereupon it is ſaid: *he gaue them vp into a reprobate ſenſe, to doe thoſe things that are not conuenient*: yet there it is not ſinne in God, but his iudgement, as Auguſtine largely teacheth theſe things in his booke of the predeſtination of Saints, the tenth chapter. Origene, (expounding that ſaying of Paul, *whom he foreknew, them he alſo predeſtinated to bee made conformable to the image of his ſonne*, ſaith not amiſſe, *that preſcience cannot be taken for naked and ſimple knowledge, ſeeing God comprehendeth the vngodly alſo in his preſcience, whom yet he doth not predeſtinate to be made conformable to the image of his ſonne*. He ſaith therefore, that that knowledge ſignifieth affection and loue, wherewith God embraceth ſome, as Paul ſaith to Timothie, *The Lord knoweth who be his.*

How foreknowledge and predeſtination differ.

Rom. 1. 28.

2. Tim. 2.

Foreknowne.

And whereas in ſchoole diuinitie by *the foreknowne*, the reprobates commonly are meant, it is an abuſe of the worde againſt the vſe of the Scriptures, which is wont to call the elect, (as it hath been ſaid) predeſtinate and foreknowne, and not reprobates, that are neere the curſe, like the ground that bringeth forth thornes and thiſtles.

Reprobation.

Lib. 1. diſt. 4.

And reprobation, as the ſchoolemen define it, is the foreknowledge of the iniquitie of ſome, and the preparation of their damnation: that is, reprobation is an eternall will in God, in his iuſt iudgement not to haue mercy vpon ſome of mankinde, after that with others they ſhould fall into ſinne and damnation, but to reiect them from the communion of

ſaluation.

ſaluation in Chriſt, and to caſt them into the puniſhments that are due for ſinne.

That this definition may be more eaſilie vnderſtoode, we muſt conſider, that all of vs are wrapped in one and the ſame maſſe of damnation and offence, and all belong to one mixture of ſinners and vngodly, if the grace of God be ſet a ſide. From that maſſe of perdition, whom God ſeparateth by his grace and predeſtination, they be elect, and ſuch as ſhall be ſaued according to the purpoſe of God. But whom he leaueth by his iuſt iudgement in that damnable maſſe, they be they whom we call reprobates and to be damned. And vnto the damned is rendred their deſerued puniſhment; but vpon ſuch as are ſet at liberty, is beſtowed an vndeſerued grace, that neither theſe ſhould complaine that they are vnworthie, nor theſe ſhould boaſt themſelues to be worthie: but that he that is ſet free ſhould learne of him that is not freed, that he ſhould alſo be puniſhed, but that grace hath relieued him.

Aug. ad Simplic. lib. 1. q. 2. De corrept. & gr. ca. 7. epiſt. item 105. Cont. duas epiſt. Pelag. lib. 2. cap. 7. & paſſim alibi.

CHAP. III.

A confirmation of the former things, to wit, that ſome are elected, ſome reprobated of God from euerlaſting, againſt the error of certaine men that ſay, that all men are elected in Chriſt.

IT cannot be denied, that God doth all things with a determined and certaine counſell, and that from euerlaſting: becauſe there is nothing temporall in God: otherwiſe hee ſhould be mutable, as the author of the calling of the Gentiles, *lib. 2. cap.* 10. hath truely written. *In God there is no accident, motion, or new will, or temporall counſell: neither is his minde altered with the inequalitie of mutable things, but he comprehendeth all times and temporall things together, with an euerlaſting and ſtedfaſt regarde.* Therefore becauſe God, and that willingly, ſaueth ſome men, and damneth others, (for nothing can be done if hee bee ſimplie vnwilling, and a-

The 1. argument.

gainſt it) we muſt of neceſſitie confeſſe, that both are done according to Gods eternall purpoſe. And this is nothing els, than that God hath choſen ſome, and reiected others from euerlaſting.

The 2. argument. Auguſtines argument drawne from grace to predeſtination, is not vnlike:

To whom God giueth his giftes freely, I meane, faith, good workes, perſeuerance in faith and loue, and ſuch like, he foreknew alſo that he would giue them freely, and in his foreknowledge he hath diſpoſed them from all eternitie.

But thoſe gifts freely giuen, are beſtowed by him vpon ſome, and are not beſtowed vpon others.

Therefore hee foreknew from eternitie, and in his preſcience diſpoſed alſo to beſtowe them vpon ſome, and not to beſtowe them vpon others. And this is the very poynt that we defend: namely, that God hath predeſtinated ſome vnto grace before others. Theſe be Auguſtines words: *They* (ſaith he) *that ſo knowe, that God giueth faith, confeſſion, obedience, perſeuerance, &c. that they are not ignorant, that he foreknew, that he would giue, and could not be ignorant to whom he would giue, doubtles they knowe predeſtination: for to diſpoſe his future workes in his foreknowledge, which cannot be deceiued and changed, is no other thing at all but predeſtination.* And anon, ſpeaking of the grace of faith and perſeuerance vnto the end, againſt certaine Semipelagians of thoſe times, ſaith: *Doe they ſay, that happely neither thoſe things are predeſtinated? Therefore they are not giuen of God, or elſe he knew not that he would giue them. But if they be giuen, and he foreknew, that he would giue them, doubtles hee did predeſtinate them.* In the ſame place, chap. 2. *The Church praieth, that the vnbeleeuers may beleeue, and beleeuing may perſeuer. God then conuerteth to faith, and he giueth perſeuerance vnto the end. This God foreknew ſhould come to paſſe. This is the predeſtination of Saints, whom he elected in Chriſt, before the creation of the world, that they ſhould bee holie and without ſpot, &c.*

De bono perſeuer. cap. 19.

Cap. 17.

The 3. argument. Thirdly, there is a ſtrong argument from the word *Election:*

on; either that there is no election, or elſe, if there be any election to eternall life, it belongeth to ſome onely, and not to all. For if eternall life were prepared, or deſtinated for all, in reſpect of God, it ſhould ſurely be termed his purpoſe, predeſtination and loue, but not election, according to the difference of theſe words before ſet downe.

Furthermore conſider I pray thee, chriſtian reader, to what end the contrarie opinion tendeth. Huber ſaith, that all are elected, and alike beloued of the father in Chriſt, and appointed to eternall life. Yet ſeeing it is certaine, that not all are ſaued, he annexeth another ſpeciall election to this generall, which is ſpeciall, not in reſpect of God, (as though hee tooke peculiar counſell for ſome men) but in reſpect of men themſelues, who ſhould applie vniuerſal grace to themſelues, for that God did elect with the condition of faith, that they that beleeue in Chriſt, ſhould be ſaued, and ſuch as beleeued not, ſhould bee damned. What other thing muſt wee hence collect, than that God determined nothing at all with himſelfe, to giue faith to ſome, and not to giue it to others, neither that he giueth it to ſome peculiarly: but that he hath left it in mens power to beleeue the Goſpell or not to beleeue? For if he giue faith to ſome, ſurely he tooke peculiar counſell concerning them, and let the reſt paſſe. But if he giue not faith peculiarly to ſome, the grace of God whereby we are ſaued, is ouerthrowne, and let the Pelagians carrie away the victory. Further, they that imagine ſo of election, as hath been ſaide, (confeſſing in word, Gods election) doe in very deede, take away all election: for if it were ſo, God ſhould not chooſe vs, but wee him, by receiuing his offered grace, and we ſhould be as it were the potters and formers of Gods election. Alſo, we ſhuld be ſo elected, becauſe we beleeue, wheras on ỹ contrarie, we are elected that we might beleeue. *For election ſurely doth not finde, but make men faithfull*, as Auguſtine teſtifieth.

But leaſt we ſhould ſeeme to leane onely vpon reaſons, we haue many, and thoſe very notable teſtimonies in the ſacred Scriptures, to proue both the election and reprobation of ſome men: as God from euerlaſting would either haue

The 4. argument. *Theſ.* 1127.

Theſ. 735.

Theſ. 786.

Marke here to what ende this opinion tendeth.

Marke this well. *Epiſt.* 105.

Teſtimonies of the new Teſtament proouing election and reprobation.

mercy, or not haue mercie vpon them. Christ, Matthew. 11. *I thanke thee O father, that thou hast hid these things from the wise and prudent, and hast reuealed them to babes: Euen so, father, because it so pleased thee,* Matth. 13. *To you it is giuen to know the mysteries of the kingdome of heauen: but to them it is not giuen: but the propheſie of Esay is fulfilled in them: ye shall heare with your eares, and not vnderstand, and in seeing ye shall see, and not perceiue,* Matth. 20. *To sit on my right hand, and on my left, shall be giuen to them, for whom it is prepared of my father.* And chap. 22. *Many are called, but few are chosen.* Therefore all are not elect, to whom the Gospell is preached: much lesse, to whome it is not preached, of whom there is at this day an infinite number, and hath been, especially in olde time, *When all the Gentiles were suffered to walke in their owne waies,* Matth. 24. *Except those daies should be shortened, all flesh should perish, but for the elect sake they shall be shortened.* In the same place: *False Christs, and false prophets shall rise, and shall doe signes and miracles, so that they should deceiue, if it were possible, euen the elect.* If all men therefore were elected, no man could be seduced or perish, against which thing in the same place it is said, *of two in the field, that the one should be receiued, the other forsaken,* Matth. 25. The sonne of man shall place his sheepe on his right hand, but the goates on the left, and shall say to them on the right hand: *Come ye blessed of my father, possesse the kingdome prepared for you, before the foundations of the world were laide:* But to them that shall bee on the left hand, hee shall say: *Depart ye cursed into the fire, that is prepared for the diuell and his angels:* Iohn 10. The Lord said vnto the Iewes, continuing in their obstinacie: *Ye beleeue not, for yee are not of my sheepe. My sheepe heare my voice, and I know them, and they follow me, and I giue vnto them eternall life, neither shall they perish for euer, and no man shall take them out of my hand,* Iohn 17. The Lord separating his own from such as be not his, saith: *I pray not for the world, O father, but for them whom thou hast giuen me: and these he saith, are loued of his father, and that he doth manifest his name vnto them,*

Act. 14.

them, and that they are ſanctified and kept vnto eternall life. None of which things belongeth to that world, for which he doth not pray. Therefore there is a plaine difference ſet downe betweene the elect and reprobates. Hereupon Auguſtine, *tract.* 107. *He would haue the world, for which hee praieth not, to be taken for them, that be not in that ſtate of grace, that they may be choſen out of the world. But he praieth for them whom his father gaue him. For hereby, in that his father gaue them vnto him, it came to paſſe, that they pertained not to that world: for which he praieth not, to wit, the world of ſuch as ſhall be damned,* as the ſame man teſtifieth, *tract.* 110. *For which* (he ſaith) *he praieth not, becauſe he is not ignorant, whereunto it is predeſtinate.* In the ſame 17. chapter of Iohn, Iudas is ſaid to periſh, as the ſonne of perdition; the reſt continued with Chriſt in his temptations, and periſhed not, as being elect, and giuen him of the father, that he might giue them eternall life. And whereas Iudas alſo is reckoned among them, whom the father had giuen to the ſonne: either it is ſpoken according to the opinion of men, as ſome thinke: or elſe it is to be taken, in reſpect onely of the Apoſtleſhip, as Auguſtine expoundeth it, *Tract.* 106. Further, whereas Luke writeth, Acts 13. *That as many as were ordained to eternall life, beleeued:* hee leaueth no place for doubting, but ſome men are, others are not foreordained or predeſtinated vnto life.

In what ſenſe Iudas is ſaid to be giuē Chriſt of his father.

But what doth Paul, a choſen inſtrument, that was wrapt vp into paradiſe, and heard words that could not be vttered? How often doth hee inculcate the truth of predeſtination? Rom. 8. he ſaith: *whom he foreknew, them he alſo predeſtinated to be made like to the image of his ſonne. And whom he predeſtinated, them hee alſo called, and whom he called, them hee iuſtified, and whom he iuſtified, them he alſo glorified.* Further what conteine the 9, 10, 11. chapters following, but a moſte cleare expoſition of this preſent doctrine of the election of ſome, and the reprobation of others, according to the eternal purpoſe of God? That we may take a few things onely out of the Apoſtles diſputation, chapter 9. concerning the twins,

Pau's epiſtle.

Iacob and Esay, cõceiued both at one time, he saith, *while the children were yet vnborne, whẽ they had done neither good nor euill, that the purpose of God might stand, which is according to his election not of workes, but of the caller, it was said to Rebecca: the elder shall serue the yonger.* And he citeth the place of Malachie: *Iacob haue I loued, Esay haue I hated.* And by and by, alleaging a testimony, and the example of Pharao out of Moses, hee concludeth in these wordes: *Therefore, he hath mercy on whom he will, and whom he will he hardeneth.* Again, *Hath not the potter power ouer the clay, to make of the same lumpe one vessell to honour, another to dishonour?* And straight way addeth, *concerning vessels of wrath prepared vnto destruction, and concerning vessels of mercie,* which he saith *are prepared of God vnto glorie.* In the 11 chapter he testifieth that God hath alwayes in the multitude of them that perish *some remnants of such as shal be saued according to election of grace:* of whome also hee saith: *The elect haue obtayned, the rest were hardened* as it is written: *God hath giuen them the spirit of slumber, eies that they should not see, and eares that they should not heare.*

Notable also is the place, Eph. 1. *Blessed be God, who hath blessed vs with enery spirituall blessing in heauen, in Christ Iesus: as he elected vs in him, before the foundations of the world were laid, that we should be holy, & blameles before him thorow loue: predestinating vs to be his adopted sonnes through Christ Iesus in himselfe, according to the good pleasure of his will to the praise of his glorious grace, &c.* To the Philippians 2. *It is God that worketh in vs to will and to performe according to his good pleasure,* his verely, and not thine, as wee saw euen now in the words to the Ephes. in the latter to the Thess. 2. *To them that perish, and are punished with the efficacie of deceite, that they might beleeue lyes, the Apostle oppoſeth the beloued and elect of God, who of his grace (* for which hee giueth there thanks to God) *are called by the Gospell, to obtaine the glorie of our Lord Iesu Christ.* Of this same vocation and election he speaketh: 2. Tim. 1. *God hath called vs with a holy calling, not for our workes, but of his purpose and grace, which was giuen*

vs

vs in Christ Iesu before all worlds: and is made manifest now through the appearing of Iesu Christ. And chap. 2. of the same epistle he saith: *The foundatiō of God is sure, hauing this seale: The Lord knoweth who are his. But in a great house, there are not onely vessels of gold, and siluer, but also of wood and earth, and some to honour, some to dishonour.*

Apoc. 13. and 17. it is said of the beast, *that all the inhabitants of the earth, whose names are not written in the booke of life from the foundations of the world, should worship, and haue it in high estimation.* The reprobates and such as perish are expressed in many words, against whome the elect are opposed, whose names are written in the booke of life before the creation of the world, and whom Gods mercie doth so defend, that they cannot be seduced, at the least, finally. Iude also in his epistle testifieth, *that seducers were of old ordained or forewritten to this condemnation:* which the Glosse and Aquinas (least any man should blame our men to bee the makers of such Glosses) do expound, that they were from euerlasting in the fore knowledge of God foreseen for this iudgement of present reprobation, that they should waxe vile themselues, and cast others into vncleanenes.

Testimonies of the olde Testament.

In the bookes of the old Testament we read the same doctrine to be taught, for the Lord saith to Moses, Exod. 33. *I will haue mercie, on whom I will haue mercie, and I will haue compassion, on whom I will haue compassion.* And of Pharao the Scripture saith, Exod. 9. *for this cause haue I raised thee vp, to shew in thee my power, and that my name might be declared in all the earth.* Other such testimonies are mencioned in the disputation of Pauls epistle to the Romans. Whereunto adde that which is Prouerbs 16. *God made all things for his owne sake, euen the vngodly against the euill day.* And 1. Sam. 2. it is said of Elies sonnes, *that they would not heare the voice of their father, because the Lord would slaie them.* Again, 2. Chron. 25 vers. 16. the prophet saith to king Amasia: *I knowe that God hath purposed to destroie thee, because thou hast not obeyed my worde.*

By these and the like sentences of the sacred scriptures all men

men perceiue, that loue the truth more than contention, that election comprehendeth not whole mankind, but that some among them are elected to saluation, others are reiected from the same according to the eternal counsell and good pleasure of God. The same men also vnderstand, that the definition of predestination, which is brought of some men, is insufficient, as though predestination of the Saints, or election were nothing else than the decree of God, touching the maner of obtayning saluation through Christ: and reprobation were no other thing, than his decree of the dāning of vnbeeléuers, and such as abide without Christ. There is no doubte, but God hath so decreed and keepeth these things: but the proofes and testimonies alledged do further strongly prooue, that God hath also decreed, to whom he will giue, or not giue faith, whereby wee are ingrafted into Christ for saluation, in him and through him.

CHAP. IIII.

A confutation of certaine obiections.

1. *Tim.* 2. The first obiection.

BVt what say the aduersaries to these things? *God*, say they, *would haue all men to bee saued, and to come to the knowledge of the truth.* Therefore on Gods part eternall life is prepared for all men, neither doth anie perish, because God will not bestow any grace vpon him, but because he hath refused grace receiued. In this opinion were those remnants of Pelagians in Prosper, of whom hee writeth in his epistle to Augustine.

Answere.

How God would haue all men to be saued.

I answere, the Apostle saith not, that he would saue al, but he willeth all to be saued, namely, by inuiting all men to saluation, and the knowledge of the truth: and also by approuing of the conuersion of all. But he wil not effectually worke in all and euery one, that they may beleeue and be saued. For if he willed this, his will should be altogether fulfilled, and no man should be damned. But now *he hath mercie on whom he will, and whom he will, hee hardeneth*, and in his counsell hath appoynted

appoynted whom and what maner of men he will haue to be partakers of mercie preached and offered vnto them, as in these verie same words, Luther *in ser. arbit.* beateth in to our heads: where this and the like places, *I will not the death of a sinner: Ierusalem how often would I gather, &c.* expoundeth after the same maner. Augustine also teacheth that the saying of the Apostle is rightly so to be vnderstood: *he willeth that all men bee saued*, that is, *all kind of men, howsoeuer differing, kings, princes, rich, poore, base, &c.* The same man elsewhere expoundeth; *he willeth all men to be saued, that all the predestinate be meant, because all kind of men bee in them.* But of this place wee haue more largelie dealt aboue in the second booke and third chapter.

Cap. 107. *Enchir. ad laur. cap.* 103. *Cap.* 107.

A place not vnlike to this there is, 2. Pet. 3. *The Lord is not slacke of his promises, as some count slacknes: but he is patient toward vs, not willing that any should perish, but that al should come to repentance.* If hee willeth none to perish, it is false, that in his eternall counsell hee hath decreed, and therefore willeth, that some, yea very many should perish. Againe, if he willeth all to repent, it shall be false, that God wil not, that all by repentance should be brought to Christ, and liue.

Obiection.

In these Huber wonderfully delighteth himselfe, but all in vaine, so long as that of the Psalmist standeth, *Our God is in heauen, he doth what soeuer he will:* and that of the Apostle, *on whom he will he hath mercie, and whom he will he hardeneth.*

Hub. thes. 94. & sequent.

But least we should seeme to set one Scripture against an other, to reconcile them wee must know, that the saying of Peter is not without cause expounded by learned men of the vniuersalitie of the elect, not onely because the like restraint is very often in the like phrases of the sacred Scriptures, but also because the matter it selfe seemeth here to require it. For what? is the end of the world deferred for the reprobates sake, and not rather for Gods elect sake? *When they shall beleeue* (saith Ambrose) *that are predestinate vnto eternal life, the resurrection shall come.* Which thing how truly it is spoken, the answere testifieth in the Apocalyps, chap. 6. verse. 11. Yet if we stand in the generalitie of all men, the sense will be

The meaning of Peters words

In 1. Tim. 2.

that,

Thom. Com. in hunc locum, & ad Rom. 2.

that, which Thomas and others doe assigne, that hee willeth not that any should perish *by his signified will*, (as they speak) as farre forth as hee inuiteth all men to repentance by precepts, threatnings, rewards, and also by his patience and long sufferance, as it is written: *Doest thou despise the riches of his mercie and long sufferance? Doest thou not know, that the bountifulnes of God draweth thee to repentance?* But this is the question, whether faith and repentance bee not the gifts of God, which he giueth to some, and not to others, and that according to the vnsearchable counsell of his owne will? This certainly is more cleere, than that it can be denied of any one that is not a Pelagian. Therefore it is well said, *That God willeth all men to repent*, that is, he calleth and inuiteth all to repentance: but he effecteth it not in all, neither doth he will it surely, because he hath mercie on whom he will, and whom he will he hardeneth.

How God willeth all to repent.

Luth. de ser. arb. Cap. 109.

A distinction of Gods will.

After this sort Luther also distinguisheth: *He will not the death of a sinner*, to wit, *in his word: for in the word of saluation he commeth to all: but he willeth it in his vnsearchable will.* And at large there sheweth the difference betweene the *secret and published will of God: not that properly there is a diuerse will in God, but the speech of his will is diuerse, because this name is diuersly taken. The published or reuealed will of God is, whatsoeuer from the beginning of the world, either by God himselfe immediatly, or by his ministers, hath been offered to men by precepts, exhortations, menacings, and benefits. But his hidden will is that secret will in God concerning the euent of things: that is, whom, and what men endued with faith by speciall grace, he will haue to be partakers of mercie when it is preached and offered.*

Brentius.

Brentius also followed this same distinction in 1. Sam. 2. discussing the place of the sonnes of Eli: and *expli. Catechis.* vpon the petition, *Thy will be done.*

This let the indifferent reader obserue against the outcries of some, who, though they would be heard as the right issue of Luther and Brentius, yet by cauils and sophistications they labour to make odious this distinction receiued, and grounded

grounded in the word of God. For as it is written, *that he wil* 1.Tim.2.
that all men be saued: and, *that he is patient toward vs, being* 2.Pet.3.
vnwilling that any should perish, but to come to repentance: 1.Thess.5.
and that our sanctification is the will of God. Also, *how often* Matth.23.
would I gather thy children, and thou wouldest not? So wee
haue heard and read in the diuine Scriptures: *My counsell* Esay 46.10.
shall stand, saith the Lord, and I will fulfill my will. Whatsoe- Psalm.115.3.
uer the Lord would, that he did. He hath mercie on whom he Rom.9.18,19.
will, and whom he will he hardeneth. Also, *Who shall resist his will?*

In which places and the like, there will be great contrarietie, vnlesse a distinction be vsed, according to which, we may vnderstand that something is done against the will of God, that is, against his commandement and prohibition, which yet is not done beside, and contrary to that will, which is he himselfe. *For great are the workes of the Lord, and his will is perfect towards all, so that it is not done beside his will, that yet is done contrary to his will: because it could not be done, if he would not suffer it, and truly he doth not suffer it against his will but willingly, neither being good himselfe would he suffer euill to be done, vnles being almightie he were able out of euill to make that which is good,* as August. saith *ad Laur.ca.*100. See also *lib.*1.*Sentent. dist.*45. and in the other that follow, where the Master largely speaketh of the double will of God, *his good pleasure,* and *reuealed will,* as the Schoolemen call them. If any thinke good, let him also peruse Chrysostome, *Hom.*18.*ad Heb.* Marke this distinction. *Voluntas beneplaciti, & signi.*

Secondly it is obiected, *that the promise of grace is vniuersall,* and therefore that none is reiected from grace, or reprobated in respect of God. The 2. Obiection.

I answere, the promise of grace is vniuersall in respect of the beleeuers, as farre forth doubtles, as no man of what nation or condition soeuer is excluded from saluation, so that he beleeue truly in Christ. Contrariwise, vnbeleeuers of what nation or condition soeuer, are expressely shut out from the fruite of the promises, according to the sayings: *He that be-* Mark.16. Answere. The first way how the promises of grace be vniuersall.
leeueth and is baptized, shall be saued, &c. Euery one that be-

leeueth

Ioh.3. Ioh.6. Acts 13. Rom.3. *leeueth in the ſonne, ſhall not periſh. This is the will of the father, that whoſoeuer beleeueth in the ſonne, ſhould haue eternall life. In him whoſoeuer beleeueth is iuſtified. The righteouſnes of God in all and vpon all that beleeue, for there is no difference.* And oftentimes after this ſort is repeated the promiſe of life and ſaluation made to euery beleeuer, the vnbeleeuers on the contrary being excluded. For the promiſe requireth faith, which becauſe it belongeth not to all, but to the elect, as Paul witneſſeth, therfore the efficacie of the promiſes remaineth doubtles with the elect, as the Apoſtle alſo teacheth to the Romanes: Rom.9. *That the promiſes of God pertaine to the true Iſraelites, to the ſpirituall ſeede, that is elected of God, not of workes, but through the grace of the caller.* Yet Note this well. here we are to bee admoniſhed, that, albeit the promiſe bee proper to the beleeuers and the elect, as touching efficacie, yet it muſt be preached indifferently in the eares of all, faithfull, and Infidels, elect and reprobates.

The 2. way. And in this ſenſe alſo we grant, that the promiſes are vniuerſall, to wit, in reſpect of externall preaching, becauſe the miniſter of the word cannot or ought not to diſcerne the elect from reprobates. Rom.11. In the meane while not all attaine vnto the grace that is preached and offered to all, but the elect obtaine it, and the reſt doe not, and ſo (to vſe Luthers words) *all things depend vpon predeſtination, &c.*

The third obiection. The third obiection. Whoſoeuer appertain to the Church, are called elect. But to the Church pertaine as well the bad as the good. *Ergo,* the bad as well as the good are elected, none at all omitted.

Hub. theſ. 751. 752.

Anſwere. 1 But this obiection is faultie in two points. Firſt, it is the vſe of the Scriptures to call them elect, whoſoeuer belong to the account of the Church: but not all therefore are elected of God to eternal life according to his purpoſe. For many are elect to vs in the iudgement of charitie, and are not to God, and contrariwiſe, according to the diuerſe ſignification of the word ſet downe before.

2 Secondly, there is more in the concluſion, than in the premiſſes. For the conſequence is of no force: within the compaſſe

passe of the Church and of the elect, there be as well euill as good (in the sense aforesaid:) Therefore all men are elected. This is all one as if a man should say: In the Church of Christ there bee good and euill: also, in this or that citie, namely Heidelberge, Tubing, or any other, there be good and euill: Therefore the Christian Church, or this or that citie comprehendeth all men, none excepted. A fine consequence, as though indefinitly good men and euill, and all men were equiualent and of like force, one as the other.

The fourth obiection: It appertaineth to iustice distributiue, that vnequall things be not giuen to such as bee equall: Therefore God, seeing he is most iust, doth not chuse one, and refuse another, out of the masse or lump of perdition, wherein all of vs being considered, are alike and equall. The fourth obiection.

I answere: The antecedent hath place in those things, that are distributed of desert, and not in those things that a man distributeth of his owne accord and freely, where, as he will, and to whom he will, he may giue more or lesse without iniustice, so long as he withdraweth from no man his due. As for example, if thou hast two debters, and doest forgiue the debt to one, and not to the other, to that man thou truly art mercifull, and yet to this man thou art not vniust. A Simile.

Augustine vsing this very similitude, saith notably: *Where as God freely bestoweth vndeserued mercie on some that are conuerted by a free vocation, it must not bee referred to the iniustice of the dispenser, but to the most mercifull goodnesse of the giuer. Dare the debter charge his creditor with vniust dealing, if he shall require his debt of him, while he forgiueth another? If therefore it bee so in the bargaines of men, who may breake out into so great madnes of a prophane speech, to charge God of iniustice, if he shall giue freely to one vndeserued grace, and to render to another deserued punishment?* De prædest. & gra. cap. 3.

This is the same obiection in words onely changed. Who so giueth vnequall things to them that are equall, is an accepter of persons: Therefore seeing in the lumpe of perdition all of vs being considered are equall, vnlesse God equally and after one and the same maner deale towards all, he shall be Another like obiection.

an

Acception of persons, and election differ.

an accepter of persons. But acception of persons is one thing, and exception or electiō of men with God is another thing. For what? those manifold differences of men, that some are seene to bee princes, other subiects; some noble, other base; some rich, other poore; some are borne wittie, other slow of heart and foolish: and lastly, that some men excell others in so many and great things, whence arise they, but from the Lord? Heare the Wiseman: *Why doth one day passe another, seeing all the light of the daies of the yere proceedeth from the Sunne? By the Lords iudgement they be distinguished, and he hath disposed the alteration of times and solemne feasts. He hath extolled and sanctified some daies, and others he hath put for worke daies. In like maner all men are of the ground, and Adam was made of the earth, but the Lord hath distinguished them by great knowledge, and made their waies diuerse. Some of them he blesseth and exalteth, and maketh neere to himselfe: but other he holdeth accursed, and abaseth them.* Behold how God manifold waies preferreth some before others among mankinde. *For*, saith the Wiseman, *as the clay is in the potters hand, to order it at his pleasure: so men are in the hand of God their creator, to whom seuerally he rendereth as it liketh him best.* Therefore acception of persons, as that which is not incident vnto God, wholly differeth from election, or the choise of some before others, which specially agreeth to God, and so agreeth, that if we spoyle him of the power and wisedome of chusing, we shall transforme him into the Idoll of fortune, by whose power all things should at all aduentures be done.

Ecclesiast. 33.

Luther de seruo arbit. cap. 143.

Acception of persons what it is.

But acception of persons, as the ancient writers learnedlie expound, is there rightly said to be, where he that iudgeth, leauing the desert of the cause, whereof hee giueth iudgement, fauoureth one against another, finding something in the person that is worthie of honour or mercie. But if a man haue two debters, and would forgiue one his debt, and require it of the other: he giueth freely to whom he will, but he defraudeth no man, neither can it bee called acception of persons, because there is no iniustice. Otherwise to them that are of small vnderstanding, it will seeme to bee acception of persons,

Aug. cont. duas epistolas. Pelag. lib. 20. cap. 7. Primasius in 9. ad Rom.

ſons, where the Lord of the vineyard made his labourers equall in wages, among whom there was ſo much difference in labour. But what did he anſwer concerning this (as it were) acception of perſons to ſuch as murmured? *Friend, I do thee no wrong. Take that is thine and depart: I will giue euen to this laſt, as vnto thee. Is it not lawfull for me to doe what I will with mine owne? Is thine eye euill, becauſe I am good?* Doubtles here is all iuſtice: this is my will, to thee (ſaith he) I haue paid thy reward, to this man I haue freely giuen, I haue not taken any thing from thee to giue to him, neither haue diminiſhed or denied that which I did owe. As therefore here there is no acception of perſons, becauſe one man is ſo freely honoured, that another is not defrauded of his due: ſo when one man according to Gods purpoſe is called, and another is not called, to him that is called a free benefite is giuen, and to him that is not called, his deſerued puniſhment is rendred, becauſe all are guiltie through one man. *Matth. 20.*

Fiftly, the aduerſaries cauill, that by our poſition God ſhal be ſaid to create the greater part of mankinde for eternall deſtruction. This was alſo obiected to Auguſtine, as wee may ſee *Tom. 7. ad Art. ſibi falſo impoſ. art. 3.* The fift obiection.

We anſwer therfore in Auguſtines words: *That God ſurely is the creator of all men, but that no man is therefore created that he ſhuld periſh, becauſe there is one cauſe of our birth, and another of periſhing. For that men be borne, it is a benefit, but that they periſh, it is the fault of him that tranſgreſſed. For in Adam, in whom the nature of all men was firſt formed, all men ſinned, and are bound in the ſame ſentence wherein he was. He is therefore too vngodly and vnlearned* (ſaith he) *that diſcerneth not the fault of nature from the author of nature, from whom it is altogether farre off, what ſoeuer is to be condemned in euery one. For he createth them to be men, and withdraweth not his worke from multiplying the ſucceſſions of generations: purpoſing according to the counſell of his owne good pleaſure to frame againe in many, what he himſelf hath made, and to puniſh in many, what he hath not made.* Whereunto alſo that tendeth, that he writeth, *Epiſt. 105. ad Sixt. preſbyt. Al-* Anſwere. *Auguſtine.*

beit God make veſſels of wrath vnto perdition, to declare his wrath, and to manifeſt his power, whereby he well vſeth the euill: and to make knowne the riches of his glorie towards the veſſels of mercie, which he maketh to honour: yet he himſelfe knew how to condemne, and not to make iniquitie in the ſame veſſels of wrath, (made for the merit of the lumpe vnto deſerued ſhame) that is, in men created for the benefit ſurely of nature, but deſtinate to puniſhment becauſe of their ſinnes. Theſe things Auguſtine.

Reprobates are created for the good of nature and appoynted to be puniſhed for ſinne, to Gods glorie, and the ſaluation of the Elect.

Therefore they that ſhall be damned, are created for the good of nature, and are appointed to puniſhment, and damned for ſinnes, and that not as though it were to this laſt end, that is, that they might bee for euer tormented, but both for the ſaluation of the elect, and alſo eſpecially for the glorie of God, according to the threefold maner briefly aſſigned of Auguſtine in the words of the Apoſtle. Of which matter elſewhere alſo he hath left it written, *that God vſeth the perdition of ſome to the ſaluation of others, and would haue the deſtruction of ſuch as ſhall periſh, to be an argument of ſaluation to thē that he hath predeſtinate to be veſſels of mercie.* Alſo, *Why is not grace giuen to all? I anſwere, becauſe God is a righteous Iudge, therefore both freely grace is giuen of him, and alſo by his iuſt iudgement againſt others, it is declared, that grace helpeth them to whom it is giuen, and ſo God commendeth more freely his grace in the veſſels of mercie.*

De prædeſt. & grat.c.6.

De bono perſeuer.cap.8.

How God could elect, or reprobate men from euerlaſting, ſeeing then they were not.

Laſtly, if it trouble any man, how God from euerlaſting hath elected or reprobated them that as yet were not; let him conſider, that to God all things are preſent, for he comprehendeth with an eternall and ſtedfaſt view all times and temporarie things together. Therfore before he would make vs, he foreknew vs, and in his foreknowledge, when as yet he had not made vs, he choſe vs before the creatiō of the world. Within the world we were made, and before the world wee were elected: for he foreknew vs in his preſcience vnchangeably abiding, whom hee in his time would create after his image and likenes, and whom falling through his permiſſion from that dignitie into the pit of ſinne and death, he would either

either deliuer through the vndeserued bountie of his mercie, or els condemne through deserued and true iudgement.

CHAP. V.

Of the causes of predestination.

AND these things of the first question. Let vs come to the second, wherein the causes of predestination are demanded. And the materiall cause surely men themselues are, and those things that God decreed to doe for the predestinate: as are, grace, faith, good workes, and perseuerance in goodnes, &c. in this present life, and glorie in respect of the elect; and punishment in respect of the reprobates in the life to come. Further, the definitions before alleaged doe shew the forme. The finall cause also both of election and reprobation is of Paul not obscurely declared, when Rom. 9. he testifieth, that God would shew his wrath, and make knowne his power in the vessels of wrath formed to destruction: but in the vessels prepared for mercie, he would make knowne the riches of his glorie. Whereunto tendeth that also of Pharao: *To this end haue I stirred thee vp, that I might declare my power, and that my name may be knowne in all the earth.* And of the elect Ephes. 1. he saith: *He hath predestinated vs to be adopted for sonnes, to the praise of his glorious grace.*

The materiall cause, be men, and the things that God hath decreed for them.

The finall cause.

Briefly, the last end of election and reprobation is the glorie of God, as the Wiseman teacheth, Prou. 16. *He hath made all things for himselfe, euen the wicked against the euill day.* But he would make manifest specially his mercie in the saluation of the elect, and his wrath in the punishment of the rest: and yet his goodnes and iustice in all. Because as Augustine witnesseth, *It is good when due debt is rendered, and it is iust, when debt is without any mans hinderance freelie forgiuen.*

De bono perseuer. cap. 12.

But the question chiefly in controuersie is of the impulsiue cause of election and reprobation, (which is referred to the kind of efficient causes:) whether any cause can be assigned, which

The chiefe question is of the impulsiue cause of election and reprobation.

which might moue God to chuſe and refuſe? To the vnderſtanding of which queſtion wee muſt diſtinguiſh. For the queſtion may be taken either generally, why he hath elected ſome, and reiected others? or particularly, of the election and reprobation of euery one, why he hath elected theſe men and reprobated thoſe? As for example why he hath elected Iacob before Eſau, Moſes before Pharao, Peter before Iudas? And of the firſt queſtion, wee muſt render a reaſon from the things, that before haue been ſpoken of the end of predeſtination. For the end, either is conſidered, as it is in the things themſelues, and as it followeth the action, and ſo it is properly called an end: or els as being comprehended in the minde and deſire, it moueth the doer, and ſo it is counted the impulſiue cauſe. Therefore ſeeing in them that ſhall be ſaued God hath ſet downe the manifeſtation of his mercy to be the laſt cauſe, and in thē that ſhalbe damned, ŷ manifeſtation of his iuſtice: and the end, as far forth as it moueth to doing, is to be takē for the efficient cauſe, therefore this manifeſtation both of mercie and iuſtice, that is of the goodnes and glory of God, is after a ſort the efficient cauſe both of electiō & reprobatiō of ſome.

Two queſtions.

The firſt generall, why he elected ſome, and reiected others?

The manifeſtatiō of Gods mercie and iuſtice is the impulſiue cauſe.

But why he hath elected theſe men, and reprobated thoſe, wee can alledge no other reaſon thereof than the meere, moſt free, and moſt gratious will and good pleaſure of God. As ſurely in the vniuerſalitie of things, there may be a reaſon aſſigned why God in the beginning created one part of the firſt matter (being in it ſelfe wholly of one forme) vnder the forme of fire, another parte vnder the forme of earth, namely, that ſo there might be a diuerſitie of kinds in things naturall: But why this part hath this forme, & that hath another forme, it muſt neceſſarily depend doubtles vpon the ſimple will of the creator. So alſo, (to vſe another ſimilitude from artificiall things,) if a man ſhould gather many like and equall ſtones together, and purpoſe to build with them, a reaſon may eaſily be rendred in reſpect of the end, why he ſetteth ſome ſtones in the top and ſome in the bottome. To wit, becauſe it is requiſit to the perfection of the houſe, that there be both a foundation hauing ſtones belowe, and a top or ridge of the wall, hauing ſtones aboue. But why among equall ſtones he layeth theſe

The ſecond particular, why this man before that? No reaſon but the onely will of God, can be giuen, why this man is elected, and that man is reprobated, ſhewed by two ſimilitudes.

these in the toppe, and those in the bottome, there is no other reason, but because it so pleaseth the workeman. So wee must confesse also that the case is here alike, and the Apostle expressely teacheth; *He hath mercy on whom he will and whom he wil he hardeneth.* And to the Eph. saith, *that we are predestinated of him, according to the good pleasure of his will.* Notably also the sonne of Sirach saith chap. 33. (whom I mencioned before:) *Why doth one daie excell another, seeing all the light of daies proceedeth from the sonne? By the Lords iudgement they be distinguished, and he hath disposed the alteration of times, and feasts. Hee hath aduanced and consecrated some daies, and other he hath put in the common order. Likewise all men come of the earth, and Adam was created of it, but the Lord hath put a difference among them through his manifold knowledge, and made their waies diuerse. He hath prospered, aduanced, blessed some, and made them neere vnto him; but others he holdeth accursed, and pulleth them downe. As claie is in the potters hand, so men are in the hand of God their creator, to whom seuerally hee rendreth according to his owne iudgement.* Cap. 1.

These things are plaine and euident. Yet because the matter is harde, and handled to and fro in sundrie disputations of sound diuines and heretikes, wee must entreate of it more at large.

CHAP. 6.

Diuerse opinions are brought touching the cause of election and reprobation.

ANd first of all Origene, in his books περὶ ἀρχῶν that are full of errors, following the fables of the heathen philosophers, Plato, and Pythagoras dreamed, that God in the beginning created onely spiritual creatures, and those all equal: and that afterward there followed a diuersitie and inequality of creatures, according to the diuersity of merites. For that some of these spirituall creatures through loue did cleaue to God

Origenes, his error, of the forebeing of soules, and of the cause of predestination.

God more or leſſe and according hereunto, that there bee diſtinct orders of Angels: but that other ſome turned from God, and ſinned more or leſſe and according hereunto obtained diuerſe ſtates, and ſunke downe into noble, or vnnoble bodies, as bee the heauenly bodies, and the bodies of deuils and men &c. So he fained, that God before the creation of the world choſe ſome to bee adopted in Chriſt, and appointed others to perpetuall paines, according to the good or euill workes of the ſoules that were created together, and were in the heauenly Ieruſalem euen before the making of the world.

The firſt opinion.

Hier. in 1. ca. ad Eph. & q. 10. ad Hedib. Aug. tom. 2. epiſt. Pelag. lib. 2. c. 6.

Ierome, Auguſtine, Aquinas and others make mention of this fable. But this fooliſh and vngodly dotage is now long agoe worthily hiſſed out of dores, becauſe whatſoeuer it babbleth of the forebeing of ſoules, and of their merites before the bodies, and of the diuerſitie that followed, is contary to the Apoſtles ſaying concerning Iacob and Eſau: *That, when the children were not yet borne, it was ſaid, The elder ſhall ſerue the yonger, that the purpoſe of God, which is according to election, not of workes, but of the caller, might remaine ſtedfaſt.* Whereunto alſo pertaineth that, that is read in Iob. *Where waſt thou, when I founded the earth, when the bright ſtarres praiſed me, and all the ſonnes of God ſhouted for ioy?* If Origenes tale were true, Iob might haue anſwered: I was reioycing among thoſe ſonnes of God. Further (as Hierome alſo vrgeth) hee that ſaith, that the ſoules were elected for their holynes, contradicteth the Apoſtle, teſtifying that we are elected hereunto, that we ſhould bee holie and without fault before God and not becauſe wee were ſuch. Thomas, againſt the Gentils, *Lib. 2. cap. 44.* largely confuteth that error.

Iob 38. 4. 7.

Epheſ. 1.

The errors of the Pelagians.

The Pelagians followed, who ſprung vp in the daies of Auguſtine, when now hee was a Biſhop. Theſe men contended, that men by the ſtrength of nature, or free will alone, was able to keepe and fulfill the commaundements of the Lord, euen without grace, yet more hardly, than if the helpe of grace ſhould come. And not that onely, but alſo heaping vp one impiety vpon another and raging againſt grace, did auoch that the grace of God was giuen according to mens merites.

merites. By which vnthankefull ſpeech againſt God, and altogether iniurious vnto his free benefites, (whereby wee are deliuered) they did in very deede take away grace: *becauſe if of merites, it is not now of grace.*

But as for the cauſe of election and reprobation, they referred it to good or euill workes foreſeene: that euery one was predeſtinated of God, either to life or to death, as he had foreknowne, that hee would liue either well or ill. But contrarily Paul teſtifieth, that election is of grace. *If it be of grace, now not of workes, otherwiſe grace were not grace. But if of works, now not of grace, otherwiſe workes were not workes.* *Rom. 11.*

The 2. opinion, that works foreſeene are the cauſe of predeſtination, confuted.

Moreouer it ſufficiently appeareth that good works themſelues are the effect of election, therefore they cannot be the cauſe of it: becauſe one & the ſame thing cannot be the cauſe and the effect of it ſelfe. For as the Apoſtle teacheth, *we were choſen not becauſe we were, but hereunto, that we ſhould be holy, and without fault before God through loue. And it is he that worketh in vs to will, and to perfourme, according to his good pleaſure.* Grace therefore belongeth to the caller, but good workes belong[illegible]eth conſequently to him that receiueth grace, not that they ſhould bring forth grace, but by grace, ſhould be brought forth. For the wheele doth not therefore runne well, that it may be round, but becauſe it is round. So no man therefore worketh well, that he may receiue grace but becauſe hee receiueth it: therefore God did not foreſee the good works of any man, but ſuch as he already determined with himſelfe to giue him.

Good works be effects of grace. *Ephe. 1. Phil. 2.*

A ſimilitude of a wheele.

But the Catholike faith being long agoe defended againſt the Pelagians, & their error being ouerthrowen by the ſound Byſhops, ſpecially by Auguſtine, a notable defender of the faith, (as hee is worthily prayſed of Hilarie) certaine other ſprung vp worthy and famous men in all ſtudie of vertues, ſauing that the ſpirite of Pelagian impiety deceiued them, and therefore called Semipelagians. Theſe mens declaration and profeſſion was, that all men ſinned in Adams ſinne, and that none are ſaued by their workes, but by the grace of God through regeneration: yet notwithſtanding that euery

Epiſt. eius ad Aug. tom. 7.

The errors of the Semipelagians.

The 3. opinió, of foreſeene faith.

See Hilaries ſaid Epiſtle, & Proſpers alſo to *Aug. Tom. 7.*

manhath ſo much of naturall grace left, that he may attaine vnto that ſauing grace by the helpe of the firſt grace, if he wil. Therefore in reſpect of God, that eternall life is prepared for all, but in reſpect of free will, that it is apprehended of them, that ſhall beleeue in God, willingly as of themſelues, and ſhall receiue the helpe of grace by the merite of faith. Or els to ſpeake more plainely: They did defend againſt the Pelagians, that a man is not able of himſelfe to riſe againe, and to worke wel, yet they ſuppoſed that euery one had in him a wil to riſe againe, which ſeeketh only after the phiſition, but can do nothing of it ſelfe: and they ſaid that no mans nature was ſo extinguiſhed or depraued, that it ought not, or was not able to be willing to be healed: and therefore that they obtained both increaſe of faith, and alſo the whole effect of their holineſſe, by that merite whereby they haue beene willing, and haue beleeued that they may be healed of their diſeaſe, when the occaſion of obtaining ſaluatiō is preached to them that are caſt down, and can neuer riſe vp againe in their own ſtrength. Neuertheleſſe they conſented herein, that no man had ſufficient power of himſelfe, euen to begin a work, much leſſe to bring it to perfection. For they diſtinguiſhed between works and faith, whereof they would haue, if not the increaſe, yet the beginning albeit ſlender to conſiſt in the power of man, that the beginning of ſaluation may bee beleeued to ariſe from him that is ſaued and not from him that ſaueth, and that the will of a man ſhould bee thought to procure for it ſelfe the helpe of Gods grace, and not that grace ſhould bee thought to ſubiect the will vnto it. And this poſition being layd, that all men haue a wil in them, whereby they may either contemne or imbrace ſaluation offered, they thought that the reaſon of ſuch as are elected or reiected is ſoone giuen, to wit, that God before the creation of the world foreknew who would beleeue, or who would abide or not abide in that faith, that after ſhould be holpen by his grace: and according to this preſcience that hee either choſe ſuch as would beleeue, or els reprobated ſuch as would not beleeue, or at the leaſt whom hee foreknewe that they would

Marke theſe errors of the Semipelagians.

would not perſeuere. Whereupon predeſtination was no other thing with theſe men, than Gods purpoſe of electing ſuch as would beleeue in time to come. Predeſtination defined by the Semipelagian at firſt.

This was the opinion of the Semipelagians of theſe weightie articles, namely, of freewill, of grace, and predeſtination. And Auguſtine himſelfe was of the ſame opinion in the beginning before he was a Biſhop, as it appeareth in his booke of expoſitions vpon the epiſtle to the Romans, and in Hilaries epiſtle to Auguſtine. His words are, (which alſo thoſe remnants of the Pelagian prauitie, obiected to be their opinion) *that God in his foreknowledge did elect them that would beleeue, and condemne vnbeleeuers, neither chooſing the one for their works, nor damning the other for their works, but granting to their faith to doe well, and hardening the impietie of others to doe euill.* And againe, *God ſurely in his preſcience chooſeth not any mans works, which he freely giueth: but yet he chooſeth faith in his preſcience, that whom he foreknew would beleeue, him he hath choſen, &c.* Theſe things ſaid Auguſtine at that time. Auguſtine was a Semipelagian at firſt.

In like maner many other learned mē erred, being not acquainted with the Pelagian hereſie, that was not as yet ſprung vp, and being careles without an enemie, as elſe where Auguſtine ſpeaketh of Ticonius. Hereupon alſo the Commentaries vpon the Romans, that are read in the Tomes of Hierome haue it written, *that Iacob and Eſau before they were borne, were ſeparated before God, by the merite of faith.* Alſo, *I will haue mercie vpon him, whom I foreknew was able to deſerue mercie.* And Hierome himſelfe to Hedibia, *quæſt.* 10. ſeemeth to incline thereto, ſaying, *that not men themſelues, but their wills were elected.* Albeit Hierome was of a better iudgement in his writings againſt the Pelagians, wherein he ſpeaketh very honorably of Auguſtine, and teſtifieth that he reſteth himſelfe in his diſputations againſt the Pelagians. But Chryſoſtome in his expoſition vpon the ninth to the Romans, plainely writeth, *that God, as he foreſaw euery one to be worthie or vnworthie of his grace, ſo either elected, or reiected them.* *De doctr. Chriſt. lib. 3. cap. 33.* So was Ierome, Chryſoſtome, and Erasmus. *Dial. 3. in fine.*

Among

In Diatribe, & Hyperaſpiſte. Among the new writers Eraſmus maintaineth the ſame opinion. Neither do they ſeeme to be far from the ſame, who write in theſe manie words, that *faith is the cauſe of election,* and yet they will not be Pelagians. Let them bee then Semipelagians. Such alſo is that, that another of the ſame ſtampe writeth, *That God foreknowing from euerlaſting, who would receiue grace and continue, and who not, put this ſuppoſition or condition vnder his election, that whoſoeuer beleeue in Chriſt, ſhould be ſaued.* What I pray, differeth this opinion from the definition of the Semipelagians, ſaying, that *Predeſtination or election is the purpoſe of electing thoſe that would beleeue?* Or els, if they think that herein they are farre from them, becauſe they acknowledge that faith is the worke not of nature, but of the holy Ghoſt, doe they not perceiue, that they tye the knot faſter, and not looſe it? For this is the queſtion, why a liuely and conſtant faith to ſaluation is from God inſpired into ſome, and not into others? But to the point. Whether the foreknowledge of workes or of faith bee ſet downe to be the cauſe of election, it is an error vnſufferable. For euidently we are taught in the ſacred Scriptures, that not onely good workes, but alſo faith it ſelfe, (from whence all righteouſnes beginneth) and euen the beginning of faith, and the will or deſire to beleeue, are of meere grace, and not as of vs. As it is written, *What haſt thou that thou haſt not receiued? If thou haſt receiued, why doſt thou boaſt, as though thou hadſt not receiued?* Againe, *Without me ye can doe nothing,* ſaith the trueth. And plainly Paul to the Philip. *To you* (ſaith he) *it is giuen not onely to beleeue in Chriſt, but alſo to ſuffer for his ſake.*

Coll. Nomp. fol. 528.

Huber. theſ. 786. & ſequen.

Note.

Grace alone is the cauſe of faith and good works.

1. Cor. 4. Iob. 15. Phil. 1.

How Auguſtine recanted his former error.

By theſe and the like teſtimonies of diuine Scripture Auguſtine being conuicted, freely acknowledged his error in this point, and retracted it, *de prædeſt. ſanct. cap. 3 & paſſim eo libro. Ad Simplicianum, Sancti Ambroſij ſucceſſorem apud Mediol. lib. 1. quæſt. 2. contra 2. Epiſt. Pelag. lib. 2. cap. 8. Retract lib. 1. cap. 23. & lib. 2. cap. 1.* For it is incident to man to fall, and to erre, but wittingly and willingly to continue in error, is deuilliſh: neither ought any man to bee ſo vniuſt or enuious,

Aug. de bono perſeu. cap. 12.

enuious, that either he will not profit himselfe, or els hinder others that are desirous to profit.

Fourthly, other confesse that the cause of election to eternall life, is in God alone, namely, his grace and good pleasure: but they suppose no lesse than the former writers, that the cause of reprobation is in men themselues, to wit, the foreseene abuse of freewill to infidelitie and other euil works. For they be afraid, least any iniquitie should bee with God, if some bee said to bee reiected of him without all respect of workes. Therefore that they may maintaine his iustice forsooth, they write that as many as bee reprobated, are reprobated for fiuall sinne foreseene. Among the Schoolemen, Scotus and his disciples follow this opinion. Hereupon some of that same leauen haue defined reprobation to be the eternall foreknowledge of the euill vse of freewill, by reason whereof God hath decreed to depriue some man of his grace in this present life, and to punish him in the life to come with euerlasting paine. But as Augustine *ad Simpl.* rightly iudgeth, *If we should graunt that reprobation dependeth of euill workes foreseene, it should altogether follow on the contrarie, that election also ariseth of good workes foreseene. Which if it be true, it is false that it is not of workes.*

The fourth opinion, that the foreseene abuse of freewill to infidelitie and other euill works is the cause of reprobation, confuted by Augustine.

Scotus.

Thomas Argentinus, his definition of reprobation. *Lib. 1. q. 2.*

Fiftly therefore, and that is the true opinion, as foreseene workes or faith of such as shall be saued, are not the cause of their election: so neither is the vnbeleefe or other sinnes foreseene of them that shall bee damned, the cause of their reprobation: but that they are in Christ of meere mercie elected, and these are iustly from the same mercie reiected, according to the purpose of Gods will, which as it is most free, so most iust, and the very rule of all equitie and iustice.

The fift opinion, soundest and best.

CHAP.

CHAP. VII.

A demonstration of election freely arising of the meere good pleasure of God.

FOr the defence of this trueth and the larger confutation of the contrarie opinions, there be sundry arguments and testimonies of the Scriptures, and those most cleere and euident, from whence we will onely produce some.

The 1. reason. 1. The cause is not later than the effect.

But workes and faith in vs, and the very will and desire to beleeue, and what good vse soeuer of freewill in vs, bee later than election. For all these things are temporall, whereas election is eternall, according to the sayings: *He elected vs before the creation of the world. Come ye blessed of my father, possesse the kingdome prepared for you, before the foundations of the world were laid. He hath called vs with an holy calling according to his purpose and grace, which is giuen vs in Christ Iesu before the world.* If they except, that our workes, not as done, but as to be done, and foreseene of God, are alike eternall: we answere, that God foresaw no good worke or will in vs, which he decreed not to effect in vs, and which in predestinating, he prepared not for vs, as it is said to the Ephes. 2. *We are his worke created in Christ Iesu vnto good works, which God hath prepared, that we should walke in them.* And chap. 1. of the same Epistle: *He hath chosen vs before the foundations of the world, that wee should be holy, and without blame before him.* From whence we vnderstand, seeing in that we are predestinate of God to life, it commeth to passe, that wee doe good workes and beleeue: so euen the foreknowledge of future faith in vs, and of those good things which we shall doe, is later then election, at the least in order.

Ephe. 1. *Matth. 25.* *2. Tim. 1.*

Obiection.

Answere.

The 2. reason. 2. To the same end it commeth, if we should argue thus: Good workes, likewise faith, and what vse soeuer of freewill to worke or to beleeue, or els to thinke of any goodnes, flow from the meere grace of God, as the effects of Gods electiō,

as at large after ſhall be ſhewed. Therefore neither as done, neither as to be done, and foreſeene of God, can theſe things be conſidered, as the cauſes of election. For nothing can bee both the cauſe and effect, in reſpect of the ſame thing. *Workes (ſaith Auguſtine) do not beget grace, but are begotten of grace. The fire warmeth not that it may be hot, but becauſe it is hot. Neither doth the wheele therefore runne well, that it may bee round, but becauſe it is round. So no man therefore worketh well, that he may receiue grace, but becauſe he hath receiued it.* *Ad Simpl. lib. 1.* Two fine ſimilitudes.

3. If our foreſeene good workes were the cauſe of predeſtination to eternall ſaluation, they ſhould bee the cauſe alſo of our calling and iuſtification. The later is falſe. Therefore alſo the firſt. The 3. reaſon.

The Maior is proued by the rule: That which is the cauſe of a cauſe, is alſo the cauſe of the thing cauſed (as they ſpeake) that is, of the effect. But predeſtination is the cauſe of vocation and iuſtification, as the Apoſtle ſaith: *Whom he predeſtinated, them he called: whom he called, them he iuſtified: whom he iuſtified them alſo he glorified.* Rom. 8.

The Minor alſo is moſt eaſily proued, ſeeing the holie Ghoſt expreſſely teſtifieth *that we are ſaued of God, and called with an holy calling, not according to our workes, but according to his purpoſe and grace giuen vs in Chriſt Ieſu before the world.* Likewiſe Paul in his Epiſtles to the Romanes and Galathians moſt largely diſcourſeth of iuſtification euery way freely beſtowed. He requireth faith ſurely as the meane, whereby we applie righteouſnes and ſaluation offered to vs in the Goſpell: but not as of our ſelues, *for it is the gift of God.* And therfore if euen the foreknowledge of faith, as from vs, be ſet downe to be the cauſe of election, it will follow, that neither iuſtification is euery way free. Otherwiſe it ſtandeth firme, that we are iuſtified by faith, as by a meane, yet faith is not on the other ſide the cauſe of predeſtination. For as Aquinas teacheth well, *if the effects of predeſtination bee compared among themſelues, there is no let, but one may bee the cauſe of another: that is, the precedent of the conſequent.* So 2. Tim. 1. Ephes. 2. 8. In ſumma & expoſ. ad Rom.

vocation

Rom.10. vocation by the word, is the cause of faith, because faith is by hearing: faith is the cause of iustification: iustification of good workes, and of glorie in a heauenly life. Yet notwithstanding the same effects of predestination considered, neither seuerally nor ioyntly, can bee the beginning of predestination, seeing the same thing cannot be the cause and the effect.

The 4. reason. 4. In the whole worke of saluation this especially is regarded, that all humane boasting bee excluded, that as it is written: *Let him that reioyceth, reioyce in the Lord. For who separateth thee from other? What hast thou that thou hast not receiued? and if thou hast receiued, why dost thou boast as though thou hadst not receiued?* Which saying S. Cyprian vsed to follow, saying: *We must glorie in nothing, because nothing is ours.*

But not all humane boasting should bee excluded, vnlesse election, which is the beginning and foundation of saluation, should depend vpon the free goodwill and purpose of God, without respect of any one qualitie. As for example, if God should be said to offer like grace vnto all, and to call al, and it should be beleeued to consist in the will of man to obey his calling: then surely the obedient person seuereth himselfe from the disobedient, and the faithfull man from the vngodly, neither can it bee said vnto him, Why doest thou boast? who hath separated thee? what hast thou that thou hast not receiued? For a proud person may say against another, my faith, my righteousnesse, the good vsing of my free-will, or any other thing.

Marke this well.

The 5. reason. 5. Election should bee weake and very vncertaine, and therefore our saluation, if it should depend on the purpose of our will. For the vnstable will of man bendeth hither and thither, like a reede shaken with the winde. On the contrary, election standeth firme and vnmoueable in the good pleasure, purpose, and gratious will of God towards vs in Christ Iesu, as the Apostle at large sheweth, Rom.8. saying: *Vnto them that loue God, all things worke together for good, that is, to them that are called of his purpose. For whom he foreknew, them*

them he predestinated, to be made conformable to the image of his sonne. And whom he predestinated, them he also called, iustified, and glorified. And anone: *Who shall separate vs from the loue of Christ? shall oppression? or anguish? or persecution? or famine? or nakednes? or the sword? Yea in all these things we are more then conquerors, through him that loued vs. I am perswaded, that neither death, nor life, nor any other creature, is able to separate vs from the loue of God, which is in Christ Iesu.* Therefore seeing we are men, let vs not leane vpon our infirmitie, but let vs commit our faith, hope, life and saluation to the stronger, rather than to the weaker; to God, rather than our selues, professing (as the trueth is) that all things depend vpon his purpose.

6. Hitherto is to be referred euen the example of our Mediatour himselfe, and our head Iesu, which Augustine cannot sufficiently commend. 1. He was conceaued of the holie Ghost, borne of the virgin Mary, by a singular conception and generation, and without all sinne. 2. His humane, that is, our nature in Christ was vnited with the Diuine in the vnitie of person: *the word*, as Augustine speaketh, *singularly assuming it*, and extolling it into the only sonne of God, so that he that assumed, and the thing he assumed, is one person in Trinitie. Which aduancing of mans nature is so great and so high, that he could not aduance it higher, as the deitie it selfe could not abase it selfe lower for our sakes, than in that it receiued the nature of man with his infirmitie vnto the very death of the crosse. The 6. reason. *De predest. sanct. cap. 15. & de bon. pers. cap. 24.*

But all these things mans nature in Christ singularly receiued, that is, our nature through none of our merits, but of the onely grace of God. Therefore we also are predestinated vnto eternall life, not through our workes, but through the purpose and grace of God predestinating vs. For there is one and the same reason of the head and the members: but this is the difference, that he alone is predestinate to bee our head, we being many are predestinate to bee his members. And therefore in the head is the fountaine of grace, and from thence

thence according to the measure of euery one he spreadeth abroad himselfe throughout all his members.

The 7. reason from infants dying.

7. All this way whereby wee defend free predestination from the purpose of God, is greatly cõfirmed by the example of children: by which alone all the force of gainsayers, and of those that maintaine mans merits, of necessitie is ouerthrowne. The argument is this. Our little children dying euen in their infancie, haue the promise of the kingdome of heauen. Therefore they are predestinate vnto the kingdome, and that either of workes, or of grace: not of workes, because in so yong yeares workes haue no place, nor any foreknowledge surely of workes. For the things that neither bee, nor shall be, cannot be said to be foreknowne, vnlesse it bee, that they shall not bee: Therefore of grace, and by consequence the predestination of others also is the like, as of the purpose of God, and not of workes.

The shift of the Semipelagians.

The Pelagians held within these straites, knew not how, or on what side to escape. Yet afterward the Semipelagians deuising a hole to get out, by a new kinde of absurditie contended, that infants were predestinate to life or to death for the merits they would doe if they had liued. This deuise not so craftie, as rash and fooliſh, Augustine diligently and very well confuteth, both elsewhere, and also *lib. de bono perseuer. cap.* 12. & 13. Among other things he opposeth the saying of the Apostle, Rom. 14. *We shall all stand before the tribunal seate of Christ, that euery one may render an account, according to the things he hath done in his body, whether good or euill:* that is, according to the things he hath done, in the time that he was in the bodie. For otherwise the soule alone doth many things, and not by the body, or any member of the body, pertaining neuertheless to punishment or reward. And he said, *hath done*, he added not, *or els shall doe*. Whereupon also Sap. 4. we reade of the iust man, that is by vntimely death withdrawne from the vncertaintie of temptations: *He was taken away, least malice should change his vnderstanding.* Thus the argument standeth sure, from the example of infants,

fants, that what we cannot denie in them touching the predestination of grace, wee ought to confesse and maintaine it in men of ripe yeares also: for there is one and the same maner of the predestination of all men.

CHAP. VIII.

The same point is proued by testimonies of the sacred Scriptures.

BVt let vs come to more manifest proofes. Moses saith to the children of Israel: *Thou art a holy people to the Lord thy God: the Lord thy God hath elected thee to be vnto him a peculiar people of all people, that are vpon the face of the earth.* We heare the election of Israel, of the cause whereof he straightway addeth: *Not because you were more then all people did the Lord loue you, and chuse you, for you were fewer then any people: but because the Lord loued you, and would keepe the oth that he made to your fathers, he hath brought you out with a mighty hand.* Behold the free purpose of God is the cause of this election. The same man, chap. 8. *Beware least thou say in thy heart, my strength, and the power of my hand hath got me these riches, but remember the Lord thy God, because he giueth thee power, that hee may confirme the couenant he sware to thy fathers.* And chap. 9. 4. 5. *Say not in thine heart, when the Lord hath cast out these nations before thee: for my righteousnesse, the Lord hath brought me in to possesse this land, and for the impietie of these nations the Lord hath thrust them out before thee: Not for thy righteousnesse and the vprightnes of thy heart, doest thou go in to possesse their land, albeit for the vnrighteousnesse of these nations the Lord thy God will expell them before thee: but that the Lord may confirme his word promised to thy fathers Abraham, Isaac, and Iacob.* Neither is it sufficient with Moses to say, that the inheritance of that land was graunted to the people of Israel not for their merits, vnles he should adde; *Know thou, that the Lord not for thy righteousnesse giueth thee that good land*

Deut. 7. 6. 7. 8. The onely grace of God, is the cause of Election.

Deut. 8. 17.

Chap. 9.

to possesse for an inheritance, because thou art a people of a hard necke. Whereby he declared them vnworthie of euery good thing.

Behold therefore the most ancient doctrine of grace, and election according to grace, confirmed by the voice of the holy Ghost in the verie beginnings of the people of Israel. For clearely in one and the same place of Scripture doth the Prophet shew the goodnes and seuerity of God, saying: *Not for the righteousnes of this people, but through the grace onely of God taking pitie on them, is the inheritance of the Land giuen vnto them: but the nations are driuen out of the same Land for their vnrighteousnes.* Yet because vnrighteousnes belongeth as well to the Israelites, as to the Cananites, and Amorites, it appeareth so much the more plainely, that God saw no goodnes in them, why he should aduance that nation aboue all other nations. And Ezechiel excellently describeth, that the Lorde of meere mercie had a respect to that people from the beginning, as vnto a yong maide naked, defiled, and polluted in euery part. And how often I praie, did they tempt the Lord in the desert? how often did he saue them from his mercy, and his couenant sake? when did they not resist the holy Ghost? Therefore it is manifest, that God chose whom he would of meere grace.

Ezec. 16.

Psalm. 95. 1. Cor. 10. Acts 7.

Obiection. But there Moses speaketh of the temporall election of the Israelites, that they should be the people of God, and of temporall benefites following that election, as were, their deliuerance out of Egipt, their bringing into the Land of Canaan, &c.

Answere. I answere: first, that that temporall election included also the eternall: albeit not as touching the whole body of that people, yet as touching some in that body. For in the assembly of them that be called, alwaies there bee some elect, that shall haue giuen them eternall life. And specially of that people doth the Apostle confirme it, Rom. 11. Secondly, from the deliuerance out of Egipt, and the bringing into the Land of Canaan, the consequence is good, as from the types vnto the thing signified, that God doth giue freely and of meere loue

1 Temporall election includeth eternall.

2 From the type to the trueth, the consequence is good.

redemption

redemption also from sin and eternall life, to whom hee will, and would from euerlasting.

Thirdly here a generall reason is very strong; If these externall things depended vpon no merites of the Israelites, but on the onelie purpose of God shewing mercie, much more on the same doth the electiō vnto the inheritance of the kingdome of heauē depend. That place also in Ecclesiasticus 33. is not to be contemned, (although that book is not of like authority with the canonicall Scriptures:) *As one day excelles another by the iudgement of the Lorde, so by his manifolde knowledge men are distinguished, and aduanced, or cast downe. Because as claie is in the hand of the potter, which he handleth at his pleasure, so men are in the hand of God their creator, to euery one of whom he rendreth as pleaseth him. As good is contrary to euil, and life to death, so is the godly man opposite to the sinner, and the sinner to the godly. So in all the workes of the most highest thou maiest see, two things, whereof one is contrary to the other.*

3 If we cannot merite temporall things, much lesse eternall.

Of this booke *Aug. ad. Simpl. lib. 1. q.*

1. We are here admonished, that all men are equall and alike by nature and beginning: as by nature the dayes are alike: also the vessels are like one another, being made of the same claie, as touching their matter and originall. We also all of vs are of the same claie, or of one and the same lumpe: for we all do draw our beginning from the earth. Thereof came Adam, the first that was created, and of Adam we all. Neither haue all mortall men the same originall onely, but also the same condition of byrth; because all of vs are in sin borne of Adam, seeing he fell a waie from his first creation.

2. We are taught in the foresaid words, that whatsoeuer and what maner soeuer differences there be among mē, they come from God, who aduaunceth some, and abaseth others, blessing some, and cursing others.

3. There is no other cause of this difference alledged, but the disposition, will, wisedome, and iudgement of the most lightest: who seeing he is the creator of all things, he obtayneth the chiefest and vncontroulable soueraignetie ouer all his

owne workes, much more than the potter, that maketh of the same claie, whatsoeuer pleaseth him.

I proceede vnto Paul, who as a learned scribe in the kingdome of heauen bringeth out of his treasure new things and old to the confirmation of this doctrine. He in the 9. chapter to the Rom. willing to take away the offence arising of the vnbeliefe of the Iewes, wherewith in that age the minds of many mē were greatly tempted, as though Gods word either should fayle, and the promise be made frustrate, or else Iesus of Nazareth should not be the Sauiour promised of God, (for one of these twaine seemed to follow because the couenants, seruice of God, and promises belonged to the Israelites) at large sheweth, that the elect onely, to wit, the sonnes of the promise, and not of the flesh indifferently from among the Iewes and Gentils, are the true seed of Abraham, and the true Israelites, to whom the promised blessing and saluation in Christ do appertaine. And so the Apostle entreth into the ample and profound doctrine of predestination: wherein, (that wee may speake of the matter now in hand, omitting other things) he plainely teacheth, as touching the cause of predestination, that God considering that he is most free, electeth whome hee will of meere grace, and reprobateth whom nee will, in the iust, albeit secret counsell of his owne will.

The scope of the ninth chapter to the Romanes.

Iacob & Esau.

1. He teacheth this by the example of Iacob and Esau, of whom the one was prefered before the other, by the meere fauour of God: because when as they were both equall in all things, being conceaued of one copulation, ỹ children as yet vnborne, whē they had done neither good nor euill, an oracle was giuen vnto their mother Rebecca: *The elder shall serue the yonger.* Therefore election is not of workes, but of grace. And in vaine shall a man flee here, vnto the cauill of foreseeing of some good in Iacob: because Paul would remoue all difference from those two bretheren, that wee might throughly vnderstand them to bee alike in respect of themselues.

2. The Apostle expresselie bringeth backe the cause of the difference betweene Iacob and Esau, and by their exam-

ple

ple in generall betweene the elect & reprobates, vnto the purpose and good pleasure of God, whereby surely hee elected, and reiected whom he would, and because he so would. *For this purpose of God is according to his election.* Rom. 9. 11.

3. The Apostle to make it more plaine addeth: *Not of workes but of the caller.* Which wordes some conster with that that goeth before, that it may be a description of election free and not of works; other referre them to the verbe following, ἐρρέθη, it was said: which reading Augustine followeth *ad Laur. cap.* 98. whatsoeuer it be, it appeareth that election and vocation, which is the effect thereof is of grace, and not of workes. And simply hee remooueth whatsoeuer respect of workes, so that without anie merites of good or euill workes, God loueth one and hateth the other. For if he would that the future either good workes of the one, or the euill workes of the other, which God foresaw, should be meant, he would not say, *not of workes*: but he would say *of future workes*, and thus hee would haue answered that question: as Augustine noteth *Enchir. ad Laur. cap.* 98. and *ad Simplic. lib.* 1. *quæst.* 2.

4. That prophetical speech tēdeth hereunto; *Iacob I haue loued, and Esau I haue hated.* Therefore Gods election discerneth betweene the elect and reprobates. And that consisteth herein, saith Iohn, *not that we loued him, but that he loued vs.* 1. Ioh. 4. Neither is this anie obstacle, that we knowe, that God loueth all his workes and hateth not anie thing that he hath made: because, as it is said also before, there be degrees of the loue of God: and because he willeth not to all men this benefit, which is eternall life, therefore it is said, that he loueth some, and hateth some. *Wisd.* 11.

5. The same thing appeareth by his preuention: *Is there vnrighteousnes then with God?* for this question should haue no place at all, vnles it were the Apostles meaning, that election surely is not of anie workes done, or to be done, but of the alone good pleasure of God. For if anie man be elected or reprobated of God as he foresaw, that a man would vse well, or ill his free will, humaine reason it selfe will confesse, that this *Aug. ad Laur. cap.* 38.

is most equall. But because it heareth where all things be alike, that yet God according to his owne will chooseth one, and refuseth another, and so to them that are equall, giueth vnequall things, from hence ariseth that raging of mans reason, against the righteousnes of God.

6. Vnles it were thus, the Apostle answering the obiection alleaged, would not reiect it with indignation, saying, *God forbid*, but thus he would or might answer the question, that God destinating euery one to punishment or rewarde, according to his merits, at the least foreseene, cannot bee thought vniust. This had been a most plaine and easie defence of Gods iustice.

7. He vseth a farre other answere, whereby hee seemeth not so much to dissolue, as to binde fast and confirme the question, when he saith; *He said to Moses, I will haue mercy, on whom I wil haue mercie, and I wil haue compassion, on whom I will haue compassion.* By which sentence we are taught, that God, (albeit in a generall speech he withdraweth his mercie from none) yet according to a certaine manner of mercie, he hath appoynted to haue mercie vpon some, and not vpon others, and that therefore, because it so pleaseth him: for so, when we would signifie a certaine free power, we are wont to say, *I will doe, that I will doe.*

8. From whence also the Apostle thus out of that oracle inferreth: *Therefore it is not in him that runneth, nor in him that willeth, but in God that sheweth mercie.* But if the beginning of saluation were of our selues, as they imagine, that auouch that election commeth of our good workes, or good will foreseene, then surely it were in him that willeth, and in him that runneth, contrarie to the Apostles saying. Neither is it any thing worth, that some Semipelagian may say, *that grace helpeth, the will being weake, to accomplish that which is good, yet proue thereunto,* and therefore it is saide, *It is not in the willer, nor runner, but in God shewing mercie,* as though it were saide: The onely will of man is not sufficient, if there be not also the mercie of God: for we answere with Augu-

ſtine, if, becauſe the onely will of man doth not accompliſh ſaluation, it is well ſaide, *It is not in man that willeth, but in God ſhewing mercie:* euen on the other ſide, (if the mercie of God alone doth not accompliſh it) it ſhould be well ſaid, *It is not in God ſhewing mercie, but in man that willeth:* which godly eares cannot abide. It remaineth then, that for this cauſe it is ſaid, it is not in man that willeth and runneth, that the whole may bee giuen to God, who both prepareth mans good will that is to be holpen, and doth helpe it being prepared. For as it is written: *His mercie preuenteth vs, and his mercie followeth vs. It preuenteth vs being vnwilling, that we may be willing, it followeth vs being willing, that we may not will in vaine.* *Enchir. ad Laur. cap. 32. & ad Simpl. lib. 1.* An excellent ſaying.

9. The Apoſtle concluding vpon both, that is, vpon mercie and iudgement, ſaith: *Therefore he hath mercie on whom he will, and whom he will he hardeneth.* He hath mercy doubtleſs of his great goodnes, and he hardeneth through no vniuſtice: becauſe on whom there is no mercie ſhewed to him, there is no vniuſtice, but iudgement done. But why both, (mercy and iudgement I meane) doth deliuer, or not deliuer this man, rather than another, it is attributed to Gods will, which alone ſeparateth ſuch as ſhall be deliuered from them that ſhall not be deliuered, ſeeing the common cauſe doth wrap all men in the lumpe of perdition. *Aug. ad Laur. cap. 99.*

10. It maketh for our cauſe, what the Apoſtle bringeth of the potter, and the diuerſitie of veſſels: for the potter not conſidering the deſerte of the clay, at his owne pleaſure onely, of the ſame clay, formeth veſſels of all ſorts to honor and diſhonor. Therefore much more, God is to be ſaid to follow not the merits of men, but his owne will onely, in chooſing and reprobating, and yet with the ſafetie of his iuſtice, whereof hereafter. Notably ſaith the Wiſeman: *As clay is in the hand of the potter, which he handleth at his pleaſure; ſo men be in the hand of God their creator, to euery one of whom he rendereth according to his owne iudgement or will.* In like maner the Apoſtle: *Hath not the potter power ouer the clay, to make of the ſame lumpe one veſſell to honor, and another to diſhonor?* The Potter. *Eccleſiaſtic. 33.*

honor? And he annexeth concerning both veſſels, of wrath and mercie: *that thoſe are made for deſtruction, thoſe are prepared of God for glorie.* But if God, when he electeth or reiecteth ſhould reſpect workes, that power were nothing, and any potter could doe more then God.

Veſſels of wrath.

And although in the contrarietie of the veſſels of two ſorts it be not in expreſſe words ſet downe, by whom the veſſels of wrath are ſaid to be made vnto deſtruction: yet the ſimilitude of the Apoſtle eaſily taketh away that doubt. For the potter of the ſame clay maketh at his pleaſure veſſels to honour and diſhonour. Wherefore either this ſimilitude of the potter will not aptly ſerue, or elſe we ſhall frankly confeſſe, that both veſſels are prepared of God, and appointed to their vſes, according to his purpoſe. Hereupon Auguſtine plainely ſaith: *Are not the veſſels of wrath vnder the deuill? but becauſe they are vnder the deuill, doth any other make them, than he, that maketh the veſſels of mercie, or els doeth he make them of ſome other, and not of the ſame lumpe. Neither yet doth God make veſſels for the deuill, but for himſelfe, as he that knoweth to vſe them to his righteous and good workes, euen as hee himſelfe vſeth the deuil.* The ſame man, *Ad Simpl. lib. 1. q. 2. Of the number of the vngodly, whome God doeth not iuſtifie, hee maketh veſſels to diſhonour, neither doeth God hate in them that he himſelfe made, in his creation or ordinance,* to wit, *as they are men, and as they are veſſels: but yet in that he maketh them veſſels of perdition, he maketh them to ſome vſe, that the veſſels which are made to honour, may profite by their ordained puniſhments.* And in the ſame place addeth, *that it is the work of the diuine ordinance, that of the conuerſion of the vngodly are made veſſels of perdition for to be a veſſel of wrath.* (as elſewhere he expoundeth) *is for a man to be for his ſinnes appointed to puniſhment, who was created for the God of nature.* Therefore who may doubt that it pertaineth to Gods ordination? So Fulgentius ſayth: *Whereunto God predeſtinated the veſſels of wrath, thereunto he made them,* that is, ſaith he, *to deſtruction and not to ſinnes.* Let thoſe whom this ſpeech offendeth, marke theſe things concerning the veſſels of wrath prepared

Lib. 2. de nupt. & concup. ad Vxor. cap. 16.

The veſſels of wrath are vnder the deuill, yet God made them for himſelfe and he doeth vſe them to good purpoſe.

What it is to be a veſſel of wrath. *Epiſtle 105.*

Ad Moninum.

Marke this whereunto veſſels of wrath are made.

of

of God for deſtruction. But therefore it offendeth them, becauſe they vnderſtand it amiſſe, as though it were concerning ſin it ſelfe and not as touching the puniſhment for ſin. In which ſenſe we alſo confeſſe that God doth not make veſſels of wrath but find them rather.

CHAP. IX.

Anſweres to certaine exceptions.

THeſe things might ſuffice for this place for the defence of Gods free election, whereby out of mankinde freely, and according to his owne power, he chooſeth ſome to eternall life, and paſſeth by others without any reſpect, either of worthines or vnworthines of workes in the men themſelues. But becauſe a deceitfull minde, that flieth the trueth and yet cannot auoid it, ſeeketh many craftie ſhiftes, and wayes to eſcape, we muſt anſwere to certaine exceptions, before wee proceed to other proofes out of other places of the Scriptures.

Eraſmus in his booke that hee made of freewill, (againſt which Luther ſharpely oppoſed himſelfe) ſeeing the diſputation of the Apoſtle concerning Iacob and Eſau to ſtand againſt him, excepted, that the Oracle of God Geneſis 25. *The elder ſhal ſeure the yonger*, pertaineth not vnto the ſaluatiō of a man, but vnto a temporarie thing: and that God is able of his own free will to appoint, that a man ſhould become a ſeruant, and poore, will he, nill he, and yet be not reiected from eternall ſaluation. And with the ſame purpoſe hee wreſteth that place of Malachie, that Paul alleaged, *Iacob I haue loued, and Eſau I haue hated*: that the Prophet doeth not ſeeme to ſpeake of that hatred, whereby a man is damned for euer, but of a temporary affliction only of Eſau his poſterity, that their countrey ſhould be waſted, without hope of repairing. But hereto tende theſe exceptions, as though Paul vnfaithfully (which God forbid) cited the ſcriptures, or els produced thoſe things for teſtimonies, that could make little to his purpoſe. As Eraſmus was not aſhamed to referre to this place that,

The exceptions of Eraſmus againſt the former doctrine, by peruerting the places of *Gen. 25. & Mal.* touching Iacob and Eſau.

An ill ſpeech of Hierome.

that, which Hieronyme elſewhere too proudly ſurely, and vnchriſtianly, yea, prophanely writeth, that in Paul thoſe things diſagree, which are not repugnant in their places. Which thing if it be true, the Apoſtle abuſed the ſimplicity of the vnskilfull, as wicked Prophyrie reprocheth him.

Anſwere.

But to the point. Firſt it is anſwered by granting that albeit propheticall teſtimonies ſhould ſpeake onely of corporall things which is not true: yet that could nothing at all hurt Pauls purpoſe or ours. For the weight of the argument lyeth herein, that Iacob through the onely grace of the caller attained to that place, whither Eſau did not attaine, neither came it to paſſe by the merites of the one or the other, that the one ſhould be preferred before the other, and ſhould bee deputed to Lordſhip or ſeruitude, to loue or hatred.

1 The elder ſhall ſerue the yonger.

Here it maketh no great matter whether wee vnderſtand the wordes of the oracle concerning ſpirituall Lordſhip and ſeruitude, or corporall. Which thing in like maner is of force touching loue and hatred. If we pleaſe to vnderſtand the ſaying concerning temporal Lordſhip and ſeruitude, as far forth as the Idumeans, who were to come of Eſau, were in ſubiection in the time of Dauid and Salomon: albeit that ſenſe and meaning bee very ſlender, yet the argument will bee ſtrong from the leſſer after this ſort: If it came to paſſe not for the merites of the one or other: that the poſteritie of Iacob had dominion ouer the poſteritie of Eſau, but becauſe it ſo pleaſed God: how much more ought wee eſteeme the calling of ſome before others vnto true Lordſhip, and a heauenly kingdome by the onely grace of the caller, and not by workes?

Argumentum à minori.

Secondly it is euidently prooued out of the very text, that the Prophet in that ſaying: *The elder ſhall ſerue the yonger*, ſpeaketh not of temporall things onely. For thus ſtands the Oracle Gen. 25. *Two people ſhall be diuided out of thy wombe, and one people ſhall ouercome the other, and the elder ſhall ſerue the yonger.* Here manifeſtly two people are diſcerned: ỹ one is receiued into the grace of God, although it be the yonger, that it may be Gods people, as it was prooued by the euent it ſelfe: the other is repelled from that grace. But to be taken

for

for the people of God, or not to bee taken, pertaineth not to temporall good or euill things onely, but to all things. For our God is not onely the God of temporall things, but of all things: whereupon the Psalmographe praiseth that people to bee happy, to whom the Lord is God. And that is the meaning of the prophecie, that the posteritie of Iacob, and not of Esau was chosen of the Lord, wherein his Church should be, and the true worship of God his worde, blessing, promise of Christ, his spirit, and eternall kingdome: which thing also the Scripture afterwardes more largely confirmeth, where it describeth how Iacob is blessed, and that he receiueth both the promises and the kingdome: for hitherto tendeth Isaaks blessing pronounced vpon Iacob, Gen 27. not that the holy Patriarche would include the hope of his sonne in the worlde, which he himselfe contemning, waited for a better countrey, to wit, a heauenly: but that hee might testifie towardes him the fauour of God in all things, and might make him that prince, and head ouer a holy and an elect people.

Psalm. 144.

The true meaning of the propheſie of Iacob and Esau.

The blessing of Iacob.

All which things Paul briefly declareth, sending vs to Moses that handleth these things more fully: so that we may say, that the testimonies which Paul citeth, doe disagree more strongly in their places, than in Paul.

To the same end pertaineth the saying of Malachie, which Paul ioyning with the former, sufficiently testifieth that one meaning is to be sought for in both. He saith therefore: *Iacob I haue loued, but Esau I haue hated.* Wherein is signified, that God of his free loue hath so seuered Iacob from Esau, that in his posteritie the Church should be conserued and continued: and that God also made knowne his loue towards the Israelites, by giuing them that good land, and by the restoring of the people into the same out of the captiuitie of Babilon, when no such thing happened to Esaus posteritie. Let those things be compared with these, which Moses Deut. 7.6. inculcateth of the election and loue of Israel. And whereas we say that Iacobs seede was chosen to be the Church, the Idumeans and other nations reiected from that dignitie; it must be vnderstood for the time of the old Testament, and that indefinitly

Iacob I haue loued.

definitely as of the body of ỹ people, & not of euery one that
Thes.644. & sequent. should come of Esaus posterity or of other nations. Which thing while Huber obserueth not, hee faulteth here fouly in wresting certaine sayings of Beza, as though no man, but one carnally comming of Iacob, could be saued in olde time, or as yet may. What shamefull dealing is this? what pleasure of falsly accusing a man? Why doth he not faine the same thing in Paul? For he saith, *that the Gentiles were strangers from the couenants of promise, hauing no hope, and being without God and Christ.* But both these answeres already brought are Luthers confuting Erasmus, so that it is maruell that any Lutherans should be found, who rather than they would yeeld to the trueth, would seeke after Erasmus his shiftes & meanes to escape, and would not rest themselues in Luthers sounde answeres for the trueth. He surely, whom wee mentioned euen now, heates himselfe and laboureth, how he migh shewe that Iacobs dominion, loue, & blessing pertaine to corporall and temporall things, and not to spiritual and eternall, which thing by Luthers iudgement is not true.

Acts 14.16. Ephes.2.

Hubers exceptions.

The same person vrgeth this also, (to the intent he may seeme not onely to match but to surpasse the industrie of Erasmus in seeking shiftes to escape,) that Iacob and Esau are not opposed as two singular persons, but that the posteritie of these twaine collectiue are noted. Neither that onely, but also by the name of Esau he comprehendeth all nations, and
Thes.635. & sequent. thus expoundeth: *I haue hated Esau*, that is, *the Gentiles, I haue loued Iacob*, that is, *the Iewes*: that the sense may be, that the free and iust will of God the Israelites in olde time were beloued and chosen to be the people of God, the Gentiles being ouerpassed and left out: as on the contrary, in the time of the new Testament the Gentiles were elected to this end and the Iewes reiected. Whereof hee laboureth to inferre, that Paul doeth not entreate of precise election or reprobation to life or death eternall.

Answere. I answere: Concerning the antecedent, we easily graunt, that vnder the name of Iacob and Esau, the posteritie of both is to be vnderstoode: neither doe our writers dissemble it, so that

that there was no neede for the aduersarie almost in 50. propositions to set himselfe on worke about this, that is not in question. But granting that, we deny the consequence. For this is the Apostles meaning, and hitherto he aymeth, that for all the vnbelief and abiection of the greater part of the Iewes, God doth not cast away his people, whom he foreknew, but saueth them according to the election of grace, as chap. 11. Rom. in plaine words that distinction is expressed. So he considereth a double election of Israel: one generall and externall, wherby the whole carnall Israel being separated from other people, was consecrated to bee the peculiar people of God: of which election we reade Deut. 7. and elsewhere often. For he vouchsafed all the Israelites alike the same testimonies of his grace, to wit, his word and Sacraments. The other a speciall and secret election, included in the generall: when God of his meere grace according to the hidden counsell of his will chuseth for himselfe, and reserueth to saluation whom pleaseth him, out of the number of the children of Israel, that was as the sand of the sea. These things are plaine by the order of Pauls discourse, and by the distinction set downe in the beginning, to wit, of the children of the flesh, and of the promise. *For all* (saith he) *that be of our father Israel, are not Israelites, neither are all therefore sonnes, because they are the seede of Abraham, but in Isaac shall thy seede be called: that is, they that are the children of the flesh, are not the children of God: but they that are the sonnes of promise, are counted for the seede.* He calleth them the children of the flesh, that come of Abraham according to the succession of the flesh, who had already an excellent prerogatiue aboue other people & tribes for the grace of the couenant among that people. But hee calleth them the children of promise, who were freely giuen to Abraham by promise and faith, in whom a farre more excellent dignitie and grace of God did raigne and florish. And such truly are of the Iewes and Gentiles: but now we speake peculiarly of the Iewes.

A double election of Israel.

Generall.

Speciall.

The sonnes of the flesh.

Children of promise.

But this spirituall election seemeth cannot bee proued by testimonies touching the generall election of Israel, and the

Obiection

generall

generall reiection of the Iſmaelites, Idumeans, and other nations.

Anſwere.1. Anſwere. It may truly, albeit not the ſame way, ſo that we may without any difference take the one for the other. But thus proceedeth the Apoſtles reaſon: Seeing by a free promiſe Iſaac was preferred before Iſmael, and Iacob before Eſau, that from them a choſen iſſue of Abraham might flow, and Gods Church in the earth: and that Iſmael & Eſau might ſeuerally haue their nation alſo, but a ſtranger frō the Church: It is no marueile if God out of Iſrael chuſe vnto himſelfe at his pleaſure ſuch as he thought good to ſaue. Againe ſome anſwere, albeit the propheticall teſtimonies be properly to bee vnderſtood of the poſteritie of Iacob and Eſau after the foreſaid maner: yet it is not amiſſe, if in the very perſons alſo of Iacob and Eſau, as in the heads of this double poſteritie, wee ſay, that an example of particular both election and alſo reprobation was ſet forth. Certainly Auguſtine a writer of an exquiſite iudgement, and greatly buſied in this matter, thinketh that Eſau was reiected from the grace of ſaluation, whereunto Iacob was elected. His words are: *Eſau had not the mercie, through which Iacob was made good, that he alſo by it might be good.* And by and by: *This mercie was withdrawne from Eſau,* (ſaith he) *that he ſhould not ſo bee called, that he ſhould bee inſpired with faith in his calling, and beleeuing might worke well.* What? doth not the author to the Hebrewes very confidently ſeeme to cenſure Eſau? But it is nothing materiall ſcrupulouſly to ſearch out whether hee were ſaued or periſhed, ſeeing the trueth of predeſtination euen without this may be defended.

Anſwere.2.

Ad Simpl. lib.1.

CHAP. X.

Other proofes of free election.

THeſe things being thus ſet downe to auoide the ſubtile arguing of the aduerſaries, let vs proceede to other teſtimonies of the Scriptures, wherein is proued the free election

ction of ſuch as ſhall be ſaued according to the moſt free wil of the chuſer.

Rom. 11. there is a moſt manifeſt place. The Apoſtle ſaith: *That God did not caſt away his people, whom he foreknew:* that is, predeſtinated: for difference ſake from the carnall Iſrael, which alſo was the people of God by outward calling. For that abſurditie ſeemed to follow, if the Iewes ſhould bee caſt away for vnbeleefe, that God ſeemed to renounce his owne people. Here Paul diſtinguiſheth betweene the people of God *called*, and *elected* (or as he himſelfe calleth them) *foreknowne*: meaning the knowledge which is ioyned with approbation, according to which they are called foreknowne, whom God receiueth, & whom he hath ſeparated as his own to be ſaued from other multitudes of men. Otherwiſe if the phraſe ſhould bee meant of bare knowledge, that reſtraint were in vaine, ſeeing euen ſuch as ſhall be damned cannot auoide the knowledge of God. And that hee might ſhew whom he calleth *foreknowne*, he added, by the example of the times of Elias, that among the vnbeleeuing and obſtinate people there was a *reſeruation made according to election*. And by and by hee ſaith: *Iſrael obtained not that which hee ſought for: but the election obtained it, and the reſt were hardened*. Therefore in this election and in that reſeruation, which is made by the election of grace, hee would haue a people to be meant, whom therfore God had not caſt away, becauſe he foreknew them, as Auguſtine at large expoundeth. But what ſaith he further of that election? what cauſe thereof doth he aſſigne, beſide the meere grace of the chuſer? For he ſaith: *So at this time alſo there is a reſeruation made according to the electiõ of grace*, that is, free election, after the Hebrew phraſe. *And if it be of grace, it is not of now workes: els grace is no grace: if of works, it is not now of grace, els worke were no worke*. Nothing could bee ſpoken more roundly to exclude all reſpect of workes in men.

The 1. place. Rom. 11.

A foreknowne people.

De bono perſeuer. cap. 18.

There followeth now a notable place to the Ephe. 1. *Bleſſed be God the father of our Lord Ieſu Chriſt, who hath bleſſed vs with euery bleſſing in the heauens in Chriſt, as he choſe vs in*

The 2. place. Epheſ. 1.

in him before the foundations of the world were laid, that wee should be holy and without fault before him through loue. Who hath predestinated vs to be adopted for sonnes through Christ Iesu in himselfe, according to the good pleasure of his will to the praise of his glorious grace, whereby he hath freely accepted vs in that his beloued.

1 First of all it is manifest, that nothing can be set downe as the cause of predestination, that is, the effect of predestination, no not surely as it is in the foreknowledge of God. But Paul witnesseth, that whatsoeuer will or good worke is in man, is the effect of predestination. For hee chose vs not, because either we were, or would in time to come be holie, but that we should be holy and without spot before him. Therefore no good thing in man, although it should bee meant as it is in the foreknowledge of God, can be the cause of predestination, or election to life eternall.

Beside this argument, which is the principall out of this
2 place, there be others also. Let the second argument then be from thence, that the Apostle testifieth that we *are elected in Christ*. They that are chosen in Christ, are chosen doubtles not of their works, or for any respect of their worthines properly. For so they should be said to be elected in themselues, and not in Christ.

3 Thirdly, we are elected being not as yet borne, yea before the creation of ŷ world, whē we had done neither any good nor euill. Neither can that shift haue any place, touching the foreseeing of some good in vs, because, as I also aboue mentioned, and the precedent words of the Apostle did confirme; no good could be foreseene in vs, but what was prepared of God by the grace of predestination.

4 Fourthly, the last end of our election is the acknowledging, and setting forth of the glorious grace of God, by which he doth freely make vs acceptable vnto himselfe in that his beloued. But this end God could not obtaine, vnlesse election were euery way free. For wittily and truly saith Augustine:
A fine saying. *It is not grace any way, if it bee not freely bestowed euerie way.*

Fiftly,

Fiftly, Paul expreſſely aſſigneth the cauſe of our predeſtination, when he ſaith: *He hath predeſtinated vs according to his good pleaſure:* he doth not ſay, according to ỹ purpoſe of our will, as though God did reſpect our future good works, or the conſent of our will vnto his offered grace, or elſe the good vſe of our freewill, or ſuch like thing in our ſelues. The Greeke words are very ſignificant, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. Wherefore to ſuch as aske the queſtion, why hath God choſen theſe men, and not thoſe, the anſwere is moſt true and good: becauſe it ſo pleaſed him. As Chriſt alleadgeth no other cauſe of the Goſpell hid from the wiſe, and reuealed to babes, but the good pleaſure of the father. And ſurely if we diligently conſider in the Scriptures, what things are taught of the cauſe of predeſtination, we ſhall ſee them come for the moſt part to theſe heads: namely, *To the good pleaſure and will of God,* which two words are ioyned together, Eph. 1. *To his purpoſe, that is, according to election,* Ro. 9. *To his power alſo,* as the Apoſtle ſaith, *Hath not the potter power?* Laſtly, *vnto the mercie and loue of God:* when he ſaith, *It is not in him that willeth, nor in him that runneth, but in God ſhewing mercie.* And, *Iacob I haue loued, but Eſau I haue hated.* But conterning workes done, or to bee done, the Scripture ſpeaketh not a word in this matter, but alwaies to exclude them, as from vocation and iuſtification, ſo alſo from election.

Why God chuſeth this man, and not that?

Furthermore, hitherto tendeth that which the Lord ſaith, Ioh. 15. *Ye haue not choſen me, but I haue choſen you.* And we had choſen him, if according to our faith, or good will, election had bin. *If we ſhould be choſen of God,* ſaith Auguſtine, *becauſe he foreſaw that we would beleeue, and not that he himſelfe would make vs faithfull, doubtleſs we our ſelues ſhould firſt chuſe him by beleeuing in him, that wee might deſerue to bee choſen of him. He taketh away this altogether, who ſaith: Ye haue not choſen me, but I you.*

The 3. place. Ioh. 15.

De prædeſt. ſanct. cap. 17.

CHAP. XI.

Of the cause of reprobation.

IT sufficiently then appeareth by so many proofes alleaged, that God elected his Saints in Christ vnto eternall life, not for any workes, or through foreseeing of their faith: but according to the purpose of his own will, of meere grace, *which doth not finde, but make them to be elected*, as the ancient saying is. And albeit wee seeme with the same labour not obscurely to haue touched, what must bee held concerning the cause of reprobation: yet to make the matter more cleere, wee thinke good seuerally to declare, that the cause of reprobation consisteth not in the future vnbeleefe of the reprobates, or other sinnes, which God foresaw, but in the will of God himselfe, chusing whom he pleaseth, and reprobating whom hee pleaseth, by his will, which is surely remote from our senses, yet most right, and to bee adored rather than curiously searched into.

Aug. hom. in Io. 38. & epist. 106

The cause of reprobation, is the will and good pleasure of God, and not foreseene vnbeleefe, or sinnes.

The 1. reason. *Rom. 8. Ephes. 2.*

For if sinnes were the cause of reprobation, wee had all been reprobates: seeing all of vs are vnder sinne, the children of wrath and eternall death, that such election should adopt, as abdication doth refuse. And albeit the grace of the Mediatour bee offered vs in the Gospell yet it is Gods gift, that we begin to haue faith, and doe hold it vnto the end. *For what hast thou that thou hast not receiued?* Why then is this mercie withdrawne from the reprobates, that faith is not inspired into them? Is it, because they will not? No. For so on the contrary the elect should therefore beleeue, because they are willing: and so God should not giue them faith but they by being willing should bestow it on themselues, and should haue some thing that they had not receiued.

1. Cor. 4.

Marke this. *Aug. ad Simpl. lib. 1.*

The 2. reason. Further, if wee should consider reprobation to flow from vnbeleefe, or from malice foreseene, it wil necessarily follow, that election dependeth on faith or workes foreseene. This reason is Augustines, but that he speaketh particularly of Iacob

cob and Esau: *If* (saith he) *we graunt, that Esau was not hated but for the desert of vnrighteousnes, it followeth that Iacob was loued for the merit of righteousnes.* Againe, *If because God foresaw the future euill workes of Esau, therefore he predestinated him to serue his younger brother: euen God predestinated Iacob therefore, that his elder brother should serue him, because he foresaw his future good workes.* Aug. ad Simpl. lib. 1.

Paul doth alike speake of both: *While the children were yet vnborne, when they had done neither good nor euill, that the purpose of God might stand sure according to election, not of workes but of the caller it was said: The elder shall serue the yonger.* The 3. reason. These words Augustine weighing, expressely writeth in the foresaid place: *that Esau was reiected for no desert, because both he was vnborne, and also had done nothing, no not in the foreknowledge of his future euill will: because so Iacob also had been approued by the foreknowledge of his future good will, and in vaine it should bee said, Not of workes.* The same things he writeth *ad Laur. cap. 98.*

The obiection that the Apostle moueth: *Is there therefore vnrighteousnes with God?* The 4. reason. Rom. 9. and the answere to that obiection, and also the parable of the potter, of his owne power and will making vessels to honour, and vessels to dishonour, fully confirme our opinion: that as wee can assigne no other reason of the election of the one, so of the reiection of the other, but because it so pleaseth God, for the manifestation of his mercie or iudgement.

Hereunto may be added the case of innumerable children The 5. reason. without the Church, who are preuented with death, before they haue the iudgement of reason, and cannot bee iustly reproued for the neglect of helping grace. If such as dissent from vs be asked concerning these, whether they thinke that none of them doe perish, they dare not I suppose denie: if they perish, they are reckoned among those whom God hath reiected: yet he could foresee in them no contempt of grace, seeing they should not haue it, yea he foreknew rather that they should not contemne grace.

Neither doth that deuice any thing helpe them, that God

saw what they would doe if they had recouered. For God in punishing and pardoning respecteth not what any man would doe, but what good or euill he hath done in his body. Thus it is manifest, that the reprobation of the vngodly, no lesse than the election of the Saints dependeth vpon the only will of God, and not vpon the foreseene good or euill wils of men.

Neither is it materiall, that some persons defame this doctrine by this or that name, and endeuour to make it odious. It is the doctrine of the Scriptures, and defended by Augustine constantly as we see, according to the Scriptures. As also by Hilarie, Prosper, Primasius, and others, who long agoe well perceiued the naughtines of the Pelagian spirit. Prospers words out of his epistle to Augustine of the remnants of Pelagian heresie, are: *That according to Gods purpose before the world, there was made a difference betweene them that were to bee elected, and reiected, and that some were created vessels of honor, and others vessels of dishonor, according to the good pleasure of the creator.* And againe he saith: *that God according to the purpose and counsell of his owne will, in his secret iudgement, but yet in a manifest worke, made one vessell to honour, another to dishonour: whereas no man is iustified but by grace, and no man is borne but in sinne. And this* (saith he) *they of necessitie graunt that confesse that all good merits are preuented by grace, and by it haue this free gift, that they might be.*

Augustine and many other writers, auouch and maintaine this doctrine of reprobatiõ.

Neither is the doctrine any other of the Master of Sentences, as they call him: for he saith, *He chose whom it pleased him, of his free mercie, not because they would be faithfull, but that they might be faithfull. So also he reprobated whom he would, not for future merits, which he foresaw, yet in most vpright trueth, and beyond our vnderstanding.* The same opinion Thomas Aquinas, and other Schoolemen of no obscure account doe follow, and doe confirme it with strong reasons.

Lib. 1. dist 41. Thom. part. 1. q. 23. & in 9. ad Rom.

Looke also Luthers iudgement in his booke of seruile will, where, vpon the place of Malachie hee boldlie writeth these words:

wordes: *Eternall and vnchangeable is the loue of God, eternall is the hatred of God towards men, before the world was made, not onely before the merite and worke of frewill.* And he manifestly reiecteth it as a fained thing, *that God should bee said to hate them while they were yet vnborne because hee foreknewe, that they would commit things worthy of hatred. Neither is this anie hindrance,* saith he, *because we reade that the Iews for the merits of their vnbeliefe were cut off from the olive tree, and that the Gentiles were graffed in by faith. We knowe that men by faith are ingraffed, and by infidelity cut off, and that they are to be exhorted to beleeue least they be cut off. But we dispute not what followeth beleeuers or vnbeleeuers, but by what merite, by what helpe doe men attaine to faith, whereby they are ingraffed, or to vnbelief whereby they are cut off. This merite Paul describing vnto vs teacheth, that by no worke of ours, but by the onely loue & hatred of God it commeth to passe.* All these words are Luthers. Luther. de seruo arbit. Rom. xi. The very poynt of the controuersie of predestination.

The same man afterward vpon the similitude of the potter and claie, answering the cauill, that this potter (as Erasmus in his *Diatribe* did interpret) maketh a vessell, to dishonour through precedent merits, as he reiected the Iewes for vnbeliefe, and receiued the Gentils for their faith: *If God* (saith he,) *do thus, why murmure they, and find themselues grieued? why saie they, wherefore doth he complaine? who shall resist his will? what neede had Paul to represse them? further, where is the power that the potter hath to do what he will, if being subiect to merites and lawes, he is not suffered to doe what he will? for the respect of merites fighteth with the power and libertie to doe what he will, &c.* Marke this wel

Therefore what vnreasonable dealing is it? and what enuie against the truth, to cast in our teeth Caluinisme, because we auouch, that neither the righteousnes nor maliciousnes of men, but the secret will of God is the cause why grace plucketh some out of the common destruction, whereunto we are all subiect by nature, and doth not plucke others? If this be Caluinisme, what shall be done to Luther, to saie nothing of the auncient writers?

Yet it is to be obserued, that we doe not maintaine, as our aduersaries spitefully doe imagine of vs: *That no man is condemned for sinnes or vnbeliefe as the foregoing cause.* We teach the contrary, and our men with one consent haue alwaies taught, that God taketh punishment of none, and no man shalbe damned of him, but for sin. For punishment hath no place but in respect of sin.

The slaunders of Hab. thes. 350. Zanch de nat. Dei. fol 669. Vrsi. admon. Neost. pag. 113. Bez. resp. 2. ad Col. Momp. fol. 223.

Moreouer this is also true: That as God damneth not anie but sinners, and such as deserue damnation for sins, so also he hath not decreed to damne anie but for sin. For whatsoeuer God doth in his time, also he determined frō euerlasting to do after the very same way, as it is done. Therefore because he damneth the reprobates, and wil damne them for sins, doubtles he also decreed from euerlasting to damne them for sins. And from hence againe the deprauing of our doctrine by the aduersaries appeareth, when they faine that wee teach, *that God without respect of sin, of his sole and absolute will, hath appointed some men to damnation.* Yea Gods decree is of the condemnation of sinners onely, and that for sins.

Note. God decreed to condemne none but for sinne.

But seeing wee bee all sinners, and worthy of damnation, why God hath predestinated these men to bestowe vpon them freely glory, and hath predestinated others to bee punished in his iust iudgement for sins, hereof wee haue no cause to alleage, beside the alone, and that free and iust wil of God. This very thing is meant by the distinction that some make, betweene the decree of predestination, whereof there is no cause but the will of God, and the execution of the decree, the cause whereof be the sins of such as shal be damned. From the meaning of which distinction, that which Thomas writeth, doth not disagree: *That the prescience of sinnes may be called some reason of reprobation in respect of the punishment, which is prepared for the reprobates, to wit in as much as God purposeth to punish the wicked for sins, which they haue of thē selues and not of God.* And according to Richard, (as Eckius reporteth.) *The merites of men are the reason of reprobation, in* respect of that which is notorious, which is temporall bardening, and future damnation: but* (saith he) *there is no reason, to wit,*

The decree of predestination, and the execution of that decree.

Expos. in 9. ad Rom.

Eckius in Chrysopass.

* Quantum ad connotatum.

in

in man, of the preordination vnto that damnation.

Caluin respecting the same thing, graunteth *that the next cause of reprobation is, that wee are all accursed in Adam, by natiue corruption, which is dispersed throughout all mankind, which is sufficient vnto damnation. As Esau* (saith hee,) *was worthily reiected, because naturally hee was the child of wrath: yet Paul auoucheth that without respect of anie faults or vice, his condition was worse than his brothers, that we may learne to rest in the naked and simple good pleasure of God.* What needs many wordes? whom God hath reprobated, therefore he hath reprobated becauſe he would. He hath reprobated, that is, foreordained to inflict iuſt puniſhment for ſinne. As Auguſtine alſo is rightly vnderſtood when he ſaith, *that God maketh ſome veſſels of wrath according to merite,* (for naturally we are all the children of wrath) *& others veſſels of mercie according to grace.* Comment in 9. ad Rom. Cont. duas epiſt. Pela. li. 1. c. 20.

CHAP. XII.

A confutation of certaine obiections againſt the expounded doctrine of the cauſe of Election and Reprobation.

BVt the greatnes of the queſtion which wee handle, troubleth the ſenſes of men that too proudly reaſon of the wil of God: whereby it commeth to paſſe, that many obiect manie things againſt this height of the diuine mercy and iudgement, whereby, when there is no diuerſity nor difference of merites among men themſelues, one is predeſtinated, that he might be feuered and choſen out of the maſſe of perdition, and be made a veſſell for honor, and another is reprobated, to be a veſſell for diſhonor.

Firſt the very name of Election ſeemeth to be againſt it. For Election (ſpecially) is made in reſpect of ſome qualitie, whereby one excelleth or ſeemeth to excell another. So wee are wont in chuſing to prefere faire things before ill fauoured, fit things before vnfit, and more profitable things before ſuch as bee leſſe Obiection. 1.

profitable. Therefore it seemeth that we must say, that God also respected something in the elect, for which cause hee preferred them before others.

Answere. Esay 55.

Answere: The thoughts of God are not as the thoughts of men, neither his waies as our waies, saith the Lord. Wee men are wont to chuse after the aforesaid maner: but election and loue are farre otherwise in God than in men. For the will of man is moued to loue by beholding of some good in the thing loued & in respect of some good (as it is said) true, or els in appearance, it prefereth ỳ thing it chuseth before another, and counteth it deare. But the will of God is the cause of al goodnes in the creature: and therefore God loueth man not for any good thing that he can chuse in him, but rather because he loueth him, therfore in chusing he preferreth him before others: to wit, by willing that good to him, which hee willeth not to another.

Election and loue in God, is farre otherwise than in men.

What it is to loue.

For to loue is to will good to a man.

Obiection. 2.

Secondly the Apostle saith, 2. Timothie 2. *In a great house there be not onely vessels of gold and siluer, but also of wood and earth: and some surely to honour, others to dishonour. If therefore a man shall purge himselfe from these things hee shall bee a vessell for honour, sanctified and fit for the Lords vse &c.* Therefore that we may bee vessels for honour or dishonor, elect or reprobates, it dependeth on our selues,

Answere.

But doubtles, they that abuse this place, must needes first with Sophysters and the enemies of grace also maintaine, that the clensing of a man consisteth in the strength of free will. For as long as it is the benefite of grace, it abideth to be the effect of election, (whereby vessels for honour are made) and by no meanes can be the cause of it. Further the consequence is denied, because in that place he handleth not the cause of predestination, as Ro. 9. but onely a marke is taught, whereby we may know the elect and the Saints: *which is a sincere and constant confession of Gods name, and a studie of righteousnes*: For the Apostle preuenteth the offence that might arise of the Apostacy of Hymeneus, and Philetus, men of great worth as they had been esteemed, and sheweth to the comfort of the faithfull, that the elect cannot perish, but that they bee knowne to God, and not to vs, vnlesse it be by

The true sense of the Apostles words before.

the

the effects, and by that that followeth, (as wee speake) according to the rule; *Let euery one that calleth vpon the name of the Lord, depart from iniquitie.* Therefore it is our part to perseuer in a true confession, to imbrace righteousnes, and not to ioyne with the teachers of errors, and other wicked men, that we may be, that is, in very deede may testifie, that wee are the vessels of honour.

We are commanded, 2. Peter 1. *to make our calling and election sure: to wit, by good workes*, as some Greeke and Latine copies haue it added, and the sense of it selfe requireth it. The argument will be such as this is: The 3. obiection.

That is the cause of election, whereby it is made strong and sure.

But election is made sure by good workes.

Therefore good workes are the cause of Election.

It is answered, in respect of God, election is firme in it selfe, or in the purpose of God the chuser: because as the Apostle witnesseth, *the foundation of God standeth sure, and his purpose according to electiō abideth not of works, but of the caller.* But in respect of vs, election is made sure by good works, as by the effects. For, because we be elected, that we may be holy and blameless, not without cause is holinesse of life accounted the triall and declaration of election. Answere. 2. Tim. 2. Rom. 9.

And this is the meaning of Peters wordes. From whence an answere is apparant vnto the first proposition of the argument by a distinction: By what thing election is made sure, to wit, in respect of God, that thing is the cause of election. But by our good workes election is made sure not in respect of God but of vs, as by the effect and the signe, as it is sayd. So faith, so iustificatiō, so the inheritance of eternal life are made sure vnto vs, by the ready and vnfained study of good works. Neither yet are good workes therefore the cause of faith, and iustification, but the effects of them, and a signe of eternal life freely to be giuen by and for Christ. And generally, whatsoeuer confirmeth another thing, ought not forthwith to bee counted the cause of it.

We are expresly said, *to bee elected according to the fore-* The 4. obiection. Answere.

knowledge

knowledge of God the father. 1. Peter 1. Well: but not according to the foreknowledge of our faith, or of workes, or of any thing inherent in vs. But God who knoweth all things from euerlasting, when as yet wee were not, chose vs according to his foreknowledge, whereby hee knoweth all his future workes, and hath disposed them from eternitie.

Acts 15.

The fift obiection.

We are elected in Christ, saith the Apostle, Eph. 1. Therfore we are not elected by any absolute decree or mercie of God, but limited and described in Christ. I answere, there is deceite in the worde *absolute*. The decree and mercie of God, according to which hee chuseth some out of mankind that shal certainely be deliuered, may be called *absolute*, as touching the cause, as farre foorth as nothing inherent in the elect themselues, can be the cause of either the decree or mercie: (against which the opinion of the Pelagians and Semipelagians, did set the foreseeing of workes, or of faith also, or vnbeliefe:) but in the respect of the meanes, whereby he appointed to saue the elect in mercie, that mercie is wholly limited in Christ the Mediator, by whom God decreed to saue, whosoeuer are saued. Therefore the meaning is: *He hath chosen vs in Christ*, not as being in him, or would be afterward as of ourselues, but that we might be in him, and by him might be saued. And so Paul himselfe expoundeth: *He hath predestinated vs, that he might adopt vs for sonnes thorow Christ Iesu, and that according to the good pleasure of his will.* And this very thing is also in force concerning reprobation: that God neither destroyeth nor hath purposed to destroy the reprobates by absolute iustice, to wit, without their desart: but whom he destroyeth, he destroyeth, and hath purposed from euerlasting to destroy for sinnes.

Answere.

The decree of election how farre absolute or not.

To be chosen in Christ, what it is.

The sixt obiection.

That which is the cause of iustification, the same is of Election: and that which is the cause of damnation, is of reprobation: But the cause of iustification is faith concurring with the mercie of God and apprehending it: and the cause of damnation vnbelefe despising the grace of God offered in Christ, and other sinnes, Therefore &c. I answere: there is a faulsin the *Maior*. They that be iustified be elected surely, so that wee

Answere.

may

may in iudging by that which is later, determine, that doubtlesse they are elected, who by faith lay hold vpon the mercie promised for Christes sake, and doe not cast away that confidence vnto the end. But it neither ought nor can be granted that the next cause of iustification and election is one and the same (such as faith is in the matter of iustification.) For iustification is the effect of election, as euen faith it selfe, whereby wee are iustified, according to the saying: *Whom he hath predestinated, them hee hath called, whom hee hath called, them also hee iustified.* Againe, *As many as were foreordained to eternall life, beleeued.* And now it is manifest, that the cause of the cause, that is, election, is also the cause of the effect, or the thing caused, (as they doe say,) to wit, of iustification, but not contrariwise: because one & the same thing should be the cause of it selfe. Wherefore the very effects of election may be so ordered, that one is the cause of another, as faith of iustification, iustification of glorification: but no effect of election can be considered as the cause thereof; and by consequent faith, seeing it is the effect of election, cannot be thought to be the cause of it as well as of iustification. The same wee may iudge of vnbeliefe and other sinnes which albeit properly they are not to be called the effects of reprobation, yet the effect thereof is Gods forsaking, after which vnbeliefe and other sinnes doe follow. Rom. 8. Acts 13.

The effect of Reprobation is Gods forsaking, after which follow vnbeliefe and other sinnes.

This whole answere is confirmed by those things, which before in the 11. chapter are recited out of Luther concerning the Iewes, that were through vnbeliefe cut from the Oliue tree, and the Gentiles grafted in the same by faith.

The 7. obiection.

The seuenth obiection is like vnto this. *We must iudge of Predestinatiõ neither by reason, nor by the law, but by the Gospel: But the Gospel witnesseth that the beleeuers are receiued in to grace, & saued, and thereby are elect: & on the contrary, that vnbeleeuers and such as continue in sinnes are damned, and thereby reprobates. Election therefore and reprobation depend on faith or vnbeliefe of men.* But there is more in the conclusion. For the *Minor* affirmeth nothing of the cause of predestination, but sheweth only this, that by the marke of faith

Answere.

or finall vnbeliefe, the elect or reprobates are discerned. Whereupon this only followeth, that we must iudge also according to this testimonie of the Gospel, who bee elected, who reiected. In the meane while the Gospel doeth not denie, but manifestly affirmeth, that faith, obedience, perseuerance, are the free giftes of God, and are giuen, or not giuen of him, to whom it pleaseth God according to his good pleasure: Mat. 11. vers. 25 and 13. 11. Iohn 6. vers. 44. 45. and 65. and 10 vers. 26. Ephe. 1. 8. 15. and the rest. 2. Tim. 1. 9. Heb. 8. 10. Ier. 31. &c. Hence in iudging according to the Gospel, we shall gather (and the Gospell teacheth a) man to bee saued or not saued: so God hath appointed from euerlasting to saue or not to saue him. But the Gospel not onely teacheth that a man is saued by faith, and doeth perish through vnbeliefe, but also teacheth that euen faith and other benefites, by which as by meanes man commeth to saluation, are giuen to some and not giuen to others of God, euen as pleaseth him. Therefore euen faith and such kinde of benefites vnto saluation, God hath decreed from euerlasting to giue to some men, and not to giue to others, euen as it pleased him.

A Syllogisme proouing by the Gospel, that God hath decreed to saue some and forsake others, onely of his good pleasure and will.

CHAP. XIII.

A wicked eye without cause suspecteth God of vniustice.

THat obiection now followeth, which arising from the rashnes, (that I may not say, the impietie) of humaine reason, greatly troubleth the mindes of the simple. And that is, that the wicked eye of mans wit suspecteth God of iniquitie, if without any merites of good or euill men, he chuse one, and refuse another of his meere will, for it seemeth vniust in distributions, if wee distribute vnequally to them that be equall. But men, if we set aside the difference of merits, are equall. Therefore if without difference of merites, God doth vnequally distribute, chusing one, and refusing another, it seemeth that there is vnrighteousnes with him. Further how

Obiection.

The reasons of the obiection.

shall

shall we defende the righteousnes of God, if of his meere will he hath predestinated so many thousands of men not moued with any merite or worke of theirs, vnto eternall torments. This seemeth vniust, cruell, and intollerable to iudge of God, and herewith so many and great men in so many ages haue been offended, and who would not be offended, saith Luther, when he had largely answered this very obiection. Concerning inequalitie, already before I haue answered, that it appertaineth to iustice, in those things that be distributed of duty, that vnequall things be not distributed to them that be equall: but not in those things, which a man of his owne accord and of fauour distributeth without any iniurie of another. As that householder reproued them that murmured: *Friend, I doe thee no wrong, take that thine is, and goe thy way. I will giue to this last, as vnto thee. May I not doe what I will with mine owne? Is thine eye euill becaus I am good?* Let them therefore learne to restraine that wicked eye, who murmur against God as vniust, and an acceptor of persons. *De ser. arbit.* Answere to the first reason of the obiection.

But say they, it is an vniust thing, that in one and the same cause one man is deliuered, and another punished, because it is a iust thing that both be punished. Yea both are iust, whether the creditor require his debte, or forgiue his debter, so it be without defrauding any man: but it is vniust onely, to require that which is not due. Therefore *Let vs* (as Augustine godly admoniseth vs) *giue thankes to our Sauiour. seeing that we see not that rendred vnto vs, that we knowe, in the damnation of thē that are like vs, to haue bin also due vnto vs. Neither let vs be vnthankefull, that our merciful God (according to his good pleasure, to the praise of his glorious grace) hath freed so many from so deserued destruction, that if hee should deliuer none from thence yet he should not be vniust.* Obiection. Answere. *August. epist. 105.* *De bono perseuer. cap. 8.*

Further, as for the multitude of such as perish, I answere, that neither in respect of them is there any vnrighteousnes in God. *For on whom there is no mercie shewed, them God iudgeth, he dealeth not vniustly with them. And as vndeserued grace is giuen to such as are freed: so no other but due punishment is rendred to them that are damned, that neither they* Answer to the second reason. *Enchirid. ad Laur. cap. 99.*

can

can boast themselues to bee worthie, nor these complaine that
Epist. 105. *they are vnworthie. For because the whole lumpe is worthily condemned, iustice rendreth due dishonour, and grace bestoweth due honour, not through the prerogatiue of desert, nor by necessitie of destinie, nor by rash fortune, but through the depth*
De bono perseu. cap. 8. epist. 106. *of the riches of the wisedome and knowledge of God. If therefore Gods goodnes bee vnderstood in forgiuing debt, and his equitie in requiring it, there is no way iniquitie found in God. He commendeth mercie that is set free, and he that is punished blameth not iudgement.*

Do prædest. & grat. cap. vlt. I will say somewhat more with Augustine. *If mankinde, that at the first was created of nothing, should be borne without the due originall of death and sinne, & yet the omnipotent creator would for euer condemne some of them to destruction: who could say to the Almightie Creator, why hast thou done thus? For he that freely gaue them their being, when they were not, had power to appoint to what end they should be. Neither could the rest say, why should Gods will vary, all mens merits being alike? because the potter hath power of the clay. But now seeing iust punishment is rendered to such as shall be damned, and vndeserued grace is bestowed vpon such as bee saued; what man forgetting mans condition, may discusse the secrets of Gods minde?*

Obiection. But some man will say: Why will he in the same matter punish me rather then him, or free him rather than me?

Answere. I answere, that it is in Gods will, and not in ours, as it is not in their will that bee debters, but in his to whom a debt is due, that he either requireth, or forgiueth the debt. Hereupon

Ad Simpl. lib. 1. q. 2. Augustine: *In Adam we all die, and we are one lumpe of sin, owing punishment to the diuine and high iustice, which whether it bee exacted or pardoned, there is no vnrighteousnesse. And it is an arrogant part in debters to iudge, of whom it is to be required, and to whom it is to bee remitted. It belongeth to God to require it of whom it pleaseth him, and to forgiue it to whom it pleaseth him, who doth not require that which is not due, neither forgiueth that which is none of his.* The same writer elsewhere: *Why God doth thus to one man, and otherwise*
Epist. 105. *to*

to another, his waies are vnsearchable, and his iudgements past finding out: the great depth whereof we ought rather to reuerence, than curiously to search out, that wee may escape a dangerous downfall.

Therefore repressing the impudencie of this question, let vs say with the Apostle: *O the depth of the wisedome and knowledge of God, how vnsearchable are his iudgements, and his waies past finding out?* Also: *O man, who art thou that reasonest with God? Doth the pot say to the potter, why hast thou made me thus? Hath not the potter power ouer the clay?* Neither let it grieue vs thus to stop the mouthes of exclaimers. For if they be not ashamed to gainsay not vs, but Paul; why should it irke vs to tell them this againe and againe, that the Apostle hath said? Augustine notably following the Apostle saith: *Thou man, expectest from me an answere, and I am a man. Therefore let vs both heare him that saith: O man who art thou? Better is faithfull ignorance, than vndiscreet knowledge. Seeke for deserts, thou shalt finde nothing but punishment. O height. Peter denieth, the theefe beleeueth. O the depth. Seekest thou a reason? I will bee abashed at the depth. Reason thou, I will marueile. Dispute thou, I will beleeue, I see the depth, I cannot reach to the bottome. Paul rested, because he found a thing to marueile at. He calleth them iudgements vnsearchable, and art thou come to seeke them out?* Againe, *I confesse the counsell of God as a man, I cannot declare it. For with the Apostle Paul I know how to be astonied: O the depth of his wisedome and knowledge. To vs belong consideration, admiration, trembling, & exclamation, because we cannot pearce into them: but vnto him what? glory for euer and euer, whether it be concerning the vessels for honour, or vessels for dishonour.*

Rom. 11.

How the mouthes of wicked men must be stopped about this doctrine.

De verbis Apost. serm. 20.

Marke this notable saying.

I Serm. 254. de Temp.

And in this place wee must bee admonished, that in the things that haue been spoken, there is great reason rendered against certaine foolish men (whom the forenamed author often nippeth) who thinke, that the Apostle failed in his answere, and through want of rendering a reason repressed the boldnes of the gainsaier. For we are called backe to the consideration

Ad Iann. Ep. 99.

sideration of our capacitie, in briefe words surely, but such as bring great weight by aggrauating of names, when he saith: *O man, who art thou that reasonest with God?* man is opposed to God, and the clay to the potter. Likewise in that with trembling he crieth out: *O the depth, how vnsearchable are the iudgements of God*, hee sufficiently declareth, that these workes of God may be secret, but cannot be vniust: because they bee his iudgements, who is iust, and iudgeth the world, and whose wil is so the chiefest rule of iustice, that what thing soeuer he willeth, and doth, must therefore bee counted iust, because he doth it. For it is not lawfull to dispute of the diuine iustice according to mans iustice, or rather mans pride, that hath the name of iustice. For as Luther notably proueth: *If Gods iustice were such, as could bee iudged to bee iust by mans capacitie, it were not diuine, and it should nothing differ from mans iustice. Further, seeing God is wholly incomprehensible, and inaccessable by mans reason, (for what is man compared to God? what is our power, knowledge, substance, and all that we haue to God?) it is meete, yea necessarie, that his iustice also be incomprehensible.*

Gods iustice vnlike to mans

De seruo arbit. circa finem.

Wherefore Augustine not without cause saith: *Who is so mad, or rather, who is such a blasphemer to say that wee must dispute of the iustice of God by the rule of mans iustice? which doubtles is an enemie to Gods iustice, and is vniust. It is manifest, that euery thing that is howsoeuer iust, floweth from him who is most iust. Who then shall he bee, that hangeth the wisedome of God (that abideth vnchangeable, createth, gouerneth, and preserueth all things that bee) vpon the pleasure of mans wisedome?* We must not therefore reason as vaine man thinketh best, of that maiestie of the diuine wisedome. *God must be adored, and not iudged*, saith Tertullian, sharply reprouing the controllers of the Deitie: saying, *Thus God ought not to be vsed, and so rather he ought to be. But the foolish things of God are wiser than men. And then especially is he great, when to man he is small: and most iust, when to man he is vniust*, saith he.

De prædest. & gra. cap. 2.

Wee must iudge soberly and reuerently of the workes of God.

Lib. 2. contra Marc.

But say they, all these things are true, and sufficient to de-

fend

fend the iuſtice of Gods election and reprobation, if we conſider how God dealeth with vs by preſuppoſing the fall of mankinde. For whereas wee were all inthralled to eternall damnation, he can bee charged with no vniuſtice for deliuering ſome from thence mercifully, and puniſhing others iuſtly, as pleaſeth him, becauſe he may haue mercie on whom he will, and at his pleaſure puniſh whom he will. But without the wil of God we had not fallen into that corruption, wherinto Adam caried all his poſteritie headlong with himſelfe. Why then is hee yet angrie? why doth he lay to mens fault, and puniſh in them thoſe things, that he hath neceſſarily impoſed vpon them by his owne ordinance? For who may reſiſt his will? Thus fleſh concludeth, to excuſe it ſelfe, and to lay the fault in God. And it is no marueile, for when Adam was corrupted, after whoſe image wee are borne, he did the ſame thing in Paradiſe. But faith and the ſpirit iudge farre otherwiſe.

The aduerſaries defend Gods iuſtice in election and reprobation by preſuppoſing of mans fall.

How the fleſh concludeth thereof to excuſe it ſelfe.

1. We may here retort againe that of the Apoſtle: *O man, who art thou that reaſoneſt with God? Doth the pot ſay to the potter, why haſt thou made me thus?*

The iudgement of faith and the ſpirite.

2. All Chriſtians confeſſe, that for the fall of our firſt parents in Paradiſe, ſinne and death not onely temporal, but alſo much more eternall, haue iuſtly runne ouer all men. And againſt the prophanenes of the wicked, the Lord himſelfe will maintaine ſufficiently his owne iuſtice by making them to condemne themſelues. Why contend we then of his vniuſtice, ſeeing his iuſtice is confeſſed?

Rom.9.

3. Man doubtles fell through his own fault, and not Gods. Which thing ſome going about to expound, flie vnto the diſtinction of *will* and *permiſſion*: as though mankinde fell in Adam, God barely onely permitting it, and not after any ſort alſo willing it, without whoſe will yet, not ſo much as a ſparrow falleth vpon the ground. The very word of *permiſſion* I doe not reiect, which the Scripture alſo vſeth: but I find fault with the expounding of it: becauſe God permitteth not vnwilling but willing, whatſoeuer he permitteth. After another maner therefore, and that true and ſound, doth Auguſtine

The diſtinction of will and permiſſion.

Matth.10.

De Correp. & gra.cap.11.

How Adam fell through his owne fault, and not Gods.

shew, how man fell through his owne fault, and not Gods: to wit, God, who made all things very good, had giuen man a good will, wherein he had made him righteous, and after his owne image: hee had giuen him also a helpe, whereby hee might continue in that image, if hee would. And that hee might bee willing or vnwilling hereto, he left it in his owne power. Therefore the cause was in man himselfe, and in the deuill, that he was made worse. In the deuill, because he perswaded: in man, because he with a free will consented, and so through freewill forsaking God, hee found the iust iudgement of God, that with his whole posteritie, which as yet being in his loynes wholly had sinned, he should bee damned.

Why God suffered Adam to fall.

Enchir.cap.27.

De Correp. & gra.cap.18.

And whereas it was not giuen vnto him, to continue in that vpright and faultles state, doubtles therefore it was not giuen, because God would not: *iudging it to be a better thing to doe good out of euill, than to permit no euill to be*, as Augustine saith. Which thing in another place notably expounding, he writeth: *Wee profitably confesse, what we rightly beleeue, that God, and the Lord of all things, who created all things exceeding good, and foreknew that euill would arise out of good, and knew that it more appertained to his almightie goodnes, euen out of euill to doe good, than not to suffer euill to bee; had so ordained the life of Angels and men, that therein he would shew first, what their freewill was able to do, and then what the benefit of his grace, and the iudgement of his iustice could bring to passe.* Of this thing see also Tertullian *lib.2. contra Marcio.* & *2.Sent.distinct.23. why God suffered man to be tempted, knowing that he would fall.* And *lib.1.dist.45.* it is learnedly declared, how and how farre forth Gods permission must be referred to his will, according to that of Augustine: *Nothing is done, vnles the Almightie would haue it to be done, either by suffering it to bee done, or by doing it himselfe.* Where hee includeth all good and euill things that are done, but with this difference, that he bee vnderstood to will euill, by suffering it to bee done: and to will good, by doing it himselfe. *For he suffereth doubtles not vnwilling, but willing,*

Enchir.cap.95. Marke how God willeth good and euill things.

as the ſame Auguſtine ſaith. And *de prædeſt. & gra. cap.* 15. he ſaith, that *all things are either done, the Lord aſſiſting, or els permitted, the Lord forſaking them, that yet we may know, that nothing at all is done againſt the Lords will.* Certainly if any thing be done, that God ſimply and euery way will not haue done, or els if that be not done, that he willeth to be done, the very beginning of our faith is in hazard, wherein we confeſſe that we beleeue in God almightie, and ſome God is brought in out of Epicurus his ſchoole. *For our God doth in heauen and earth whatſoeuer pleaſeth him.* *Enchir. ad laur. cap.* 100. Nothing is done againſt the Lords will, and why. *Pſalm.* 105.

Luther of this whole matter ſpeaketh thus: *To them that inquire why he permitted Adam to fall, when he was able to ſaue him, it is ſaid; It is God, of whoſe will there is no cauſe nor reaſon.* See how hee includeth permiſſion vnder his will. Whereupon alſo chap. 197. he writeth: *Whether God ſuffer, or els incline a man, that ſuffering or inclining commeth not to paſſe, but by Gods will, becauſe the will of man cannot auoide the worke of almightie God.* *Lib. de ſer. ar. bit. cap.* 152.

CHAP. XIIII.

Of the effects of Election.

HEreafter now we muſt intreate of the effects both of election and alſo of reprobation. And becauſe the predeſtination of Saints, which we call election, is a preparation of grace, that is, of glorie hereafter, and of benefits in this world, whereby as by meanes the elect are lead to the glorie appointed for them: both, the end, and the meanes, be effects of election. By the end we meane ſaluation and the glorie of the elect. For in reſpect of them, that is the end of election, albeit in reſpect of God there is another, and higher, to wit, the demonſtration of his rich grace in the veſſels of mercie to his glorie. As for the meanes that bee ſubordinate to this end, they be all benefits whatſoeuer, whereby whoſoeuer are deliuered, are moſt certainly ſet at libertie, as Auguſtine ſaith, *de bono perſeu. cap.* 14. And theſe be of two ſorts altogether: Election what it is. The effects of it be the ende and meanes. The ende double. *Rom.* 9. 23. *Epheſ.* 1. 7. The meanes be al benefits, and they be of two ſorts.

Some necessary to the common saluation of all men and infants.

Some peculiar to men onely.

some are necessary to the common saluation of all, men growen and infants: as for example, the merit of Christ, iustification, and regeneration by the holy Ghost. Some do follow men growen onely, through the want of discretion of good and euill in children, as is the knowledge of Christ, a true confidence in him, the studie of good workes, perseuerance in temptations, and such like.

Foure principall effects of election.

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And although there bee many and sundry effects of election: yet such as bee more speciall, whereunto other commonly are reduced, be foure: to wit, *Christ as the Mediatour and high Priest*, with the whole worke of his humiliation and glorie: then *vocation* effectuall vnto Christ: *iustification* also, and *glorification*. Hereof commeth that truly golden chaine of the Apostle, *that whom God hath predestinated, them he calleth: and whom he calleth*, (vnderstand that calling that is according to Gods purpose) *them also he iustifieth: and whom he iustifieth, them he also glorifieth*. And of Christ, without whom no man can be saued, he straightway addeth: *What then shall we say to these things? If God bee for vs, who can be against vs? who hath not spared his owne sonne, but giuen him for vs all. Who shall lay any thing to the charge of Gods elect? Who is he that can condemne? It is Christ, who is dead, yea who is risen againe, who is at the right hand of God, who maketh also requests for vs.*

Rom. 8.

The 1. eff. & of election, *Christ.*

That we may therefore speake something of these, beginning at the Mediatour and head of the elect, *our Lord Iesu Christ*: he surely is the onely foundation of our coniunction with God, and therefore of all our blessednes: for wee had not been capable of so great glorie, whereunto wee are elected, vnles our heauenly father, turning his eyes from our vnworthines vpon Christ, had made vs acceptable vnto himselfe in that his beloued. Therefore Paul witnesseth, *that wee were elected in Christ before the foundations of the world were laid*: that is, (as himselfe interpreteth) *that wee were predestinate to bee adopted for sonnes, and to obtaine other heauenly good things by and for Christ*. In which sense also he writeth to Timothie: *that grace was giuen vs in Christ Iesu before*

Ephes. 1.

2. Tim. 1.

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the worlds: as if he ſhould ſay, that God from eternitie decreed to giue vs grace, whereby wee are ſaued, but in Chriſt, the fountaine of grace.

Thus then let vs determine and iudge of a certaintie, that God (when hee minded to haue mercie vpon ſome, that he might make knowne the riches of his glorie towards the veſſels of mercie, and had neede alſo of a fit Mediatour hereunto, who might by his death and ſatisfaction pacifie the wrath of God, and procure for them righteouſneſſe and life that was loſt, and might defend and maintaine ſaluation obtained) ordained by his eternall and very fatherly counſell, that his ſonne (of like ſubſtance and eternitie with the father) in the fulnes of time aſſuming truely mans nature, ſhould dye for our ſinnes, and riſing againe from the dead, ſhould raigne at the right hand of God, & make interceſſion for vs. So Chriſt, as he is the Mediatour, is the firſt and principall effect of Gods predeſtination, from whom all other things flow: as Peter alſo teſtifieth of that immaculate and vndefiled Lambe, (by whoſe precious blood we are redeemed) *that he was made manifeſt in the laſt times for the faithfull ſake, being foreordained before the foundations of the world were laid.* Notably Auguſtine: *He being one was predeſtinated to be our head: we being many, were predeſtinate to be his members.* 1. Pet. 1. De prædeſt. ſanct. cap. 15.

Hereby alſo appeareth, that ỹ proper cauſe of the ſending and ſuffring of the ſon of God, was the ſaluation of the elect, and therfore as touching the purpoſe of God, & the effect of the ſending and ſuffring of Chriſt, that he was properly ſent, and ſuffered onely for the elect. For vnleſſe hee had been ordained a Mediatour for the elect, there was no cauſe why he ſhould come in the fleſh, much leſſe, why he ſhould expoſe himſelfe to the moſt ſhamefull death of all. The proper cauſe of Chriſts ſending and ſuffering, was the ſaluation of the elect onely.

An other effect of election, as wee ſaid is *vocation*, whereby the predeſtination of a man now beginneth to be fulfilled and made manifeſt. *For whom hee hath predeſtinated, he calleth*, ſaith Paul. And elſewhere: *He hath called vs with an holy calling, not according to our works, but according to his owne* *Vocation*, the ſecond effect of election. Rom. 8. 2. Tim. 1.

Vocation two-folde.

purpose & grace, which was giuen vs in Christ before the world. Where he plainely setteth downe vocation to be the effect of the giuing of grace from euerlasting, that is, of predestination. But that it may be vnderstood, what & what maner of calling that is, we must distinguish between external & internall calling. Again the externall is there natural or else supernaturall.

Externall vocation twofold

That is to bee vnderstood of the former, which the Psalmist

Naturall.

singeth: *The heauens declare the glorie of God, and the firmament sheweth his handy worke. There is neither speech nor language, where their voice is not heard.* And Paul writeth to the

Psalm.19.

Rom.2.

Romanes: *that the inuisible things of God, to wit, both his eternall power, and also deity, are perceiued by the creation of the world, to this end that men may be made without excuse.* And

Act.14.

elsewhere: *he left not himselfe without witnesse, by doing good, and giuing from heauen fruitfull seasons.*

This testimonie of nature neuer ceaseth to declare the goodnes and power of the Lorde, but by perpetual preaching

Supernaturall.

sheweth the maiestie of the maker of it. Yet because our eares are deafe at the voice of nature, so that we do not heare profitablie the things wee be admonished of, the doctrine of the law and the Gospell hath been added, and ministers of the word and grace haue been instituted, by whom in season and out of season faith and repentance are preached (as it falleth out,) to all, elect and reprobates: seeing they are mingled one with another, and cannot, nor ought to bee seuered by the iudgement of men. The Lord speaketh of this calling, *that*

Matth 22.

manie are called, but few are chosen. For all obey not the Gos-

Esay 53. & 65. Rom.10.

pell, that heare it. For Esay saith: *Lord who hath beleeued our word? all the daie long I haue stretched forth my hands to a rebellious and gaine saying people. Therefore the inward and effectuall calling vnto Christ*, remaineth, which is proper to

The inward calling.

To whom it belongeth.

the elect, which Paul termeth a calling according to the purpose of God. *We knowe*, (saith he) *that to such as loue God, all things worke for the best, euen to such, as be called according to his purpose.* And this calling is nothing else than a certaine di-

Rom.8.

What it is.

uine inspiration of grace, whereby a man is mooued to assent vnto, and obey the Gospell, that is, to beleeue and repent. And

this

this vocation is made partly by the word, partly and principally by the inspiration of the holy Ghost, who inwardly inlighteneth and moueth the hartes. Neither be al called at one time, but some at the first houre, some at the eleuenth houre of the day, as it pleaseth God to dispense in them his grace. The description propounded, Augustine confirmeth, where he largely handleth this matter. *That vocation* (saith he) *according to the purpose of God, belongeth not to all that be called, but to the elect onely. These God calleth, to make them members of his sonne, not by that calling, whereby they were called, that refused to come to the mariage, but by that calling whereby a beleeuer is made. Vnto which calling who so appertaine, they be all taught of God, and none of them can saie: I haue beleeued, that I might bee thus called: for the mercy of God hath preuented him, whereby hee is so called, that he might beleeue. For all that bee taught of God, come to the sonne, because they haue heard and learned of the father. This schoole is farre remoued from the vnderstanding of the flesh, wherein the father is heard, and teacheth, that men may come to the sonne: neither dealeth he with the eare of the flesh, but of the heart.*

2 How it is done

3 When men are thus called.

Matth.20.

August. de praedest. sanc. cap.3.

Cap.16.

Cap.8.

Hereupon surely, when the Gospell is preached, some beleeue not, yea gainesay it. *For they that beleeue the preacher outwardly speaking, within heare of the father and learne: but they that beleeue not, outwardly heare, but within do not heare nor learne, that is, it is giuē to them to beleeue, and is not giuen to the other: because no man* (saith he) *commeth vnto me vnlesse the father, that sent mee, drawe him.* Which thing afterward is spoken more plainely. *No man commeth vnto me, except it be giuen him of the father. Therefore to be drawen of the father to Christ, as also to heare and learne of the father, that a man may come to Christ, is nothing els than to receaue a gift of the father, whereby he may beleeue in Christ.* These are the wordes of Augustine the chiefe of the soundest fathers.

Ibid. Aug. Marke this.

Ioh.6.

To be drawne what it is.

But here we must beware of a fourefould error: first of the Pelagians, whereby they aduauncing themselues against grace, and setting their face against heauen, said: *that a man hath such strength, that as of himselfe he is able to beleeue, and*

Foure errors.

The first of the Pelagians.

Aug. ad Quod vult Deum, ser. 88.

to worke well, so that the will of God be preached, and hereto only he is holpen of God by the law & the doctrine of the Gospel, that he may learne what things he ought to do & hope for. So according to their opinion, that should only be the calling of God, which is outwardly made by the word. As though hee did discerne such as heare the Gospell from such as heare not, and not rather the beleeuers frō such as beleeue not, who said: *No man commeth vnto me, vnlesse it bee giuen him of the father.*

Faith and repentance are wrought in men by God.

Ioh. 6.

And in many places the Scripture teacheth, that faith and conuersion, & what good worke soeuer we haue, flowe from God. *Turne vs vnto thee O Lord, and we shall be turned,* saith Ieremie. And it is promised in the Prophetes, *that the time shall come, when God will write his law in their heartes, and giue them a newe hart, a fleshy hart and take away their stony: that he will put a new spirit and the feare of him in their hartes, and make vs to walke in his precepts.* In the Gospell also the Lord speaking of the fruit of righteousnes, testifieth, *that we be able to do nothing without him.* Again, *ye haue not chosen me, but I haue chosen you, and I haue appointed you to bring forth fruite, and that your fruite should remaine.* And Paul saith: *what hast thou, that thou hast not receiued? If thou hast receiued, why doest thou boast, as though thou hadst not receiued?* And expressely the same man affirmeth that repentance is the gift of God. As he also reckoneth faith, and all good workes to be the fruits of the spirit. He testifieth also that *we are created in Christ Iesus vnto good workes, which God hath prepared that we should be exercised in them.* And to take away all doubt, he plainely writeth, that we are elected before the foundations of the world were laid, that we should be holy and blameles. Therefore also the Church praieth, both for Infidels and such as resist the doctrine of the Gospell, that they may be conuerted vnto God: & also for the faithfull, that they may grow in faith, and perseuer therein. For the things that he hath commanded to be done, would not be requested of God, except it were his free gifte, that they were done.

Etment. 5.

Ierem. 31.

Eze. 36.

Ioh. 15.

2. Cor. 4.

2. Tim. 2.

Gal. 5.

Ephes. 5.

Ephes. 1.

The 2. error of the Semipelagians.

Other men, albeit they confesse that good works and faith also, according to the growth of it, bee of God, yet they will haue

haue the beginning of faith to come of vs: as if faith were not giuen vs of God, but onely increased of him in vs, by the merit of our beliefe, or of our good wil: and so the good will of a man should bee the cause of Gods grace, and not grace the cause of our will.

This opinion Prosper and Hilarie attribute to the Semipelagians, or the reliques (as they cal them) of the Pelagian heresie. And Augustine himselfe was sometime in this error, as when he saith: *That we beleeue, it is ours; but that we do good, it is his, who giues to the faithfull the holie Ghost.* And a little after. *To beleeue, and to be willing is ours, but to giue to the beleeuers, and willers power to worke well by the holy Ghost, that is Gods.* But he acknowledged afterward this error, and amended it in his retractations, and elsewhere, where he sheweth at large, that not onely faith increased, but also begunne in vs, is Gods gift, the grace of the caller preuenting our wil, that we may be willing, according to the sayings: *who first gaue to him, & he shal recompence him? because of him, and through him, and in him are all things. To you it is giuen not onely to beleeue in him, but also to suffer for his sake.* He saith simplie: *to beleeue, & not more perfectly to beleeue.* Like as ỹ is to the Ro. *God hath distributed to euery one a measure of faith.* Also to the Ephe. *Yee are saued by grace through faith, and this is not of your selues, it is the gift of God:* that is eũ that which I said *through faith*, is not of our selues, but is the gift of God. The same Apostle saith: *we are not fit to thinke any thing, as of our selues*, then not so much as to beleeue, because to beleeue is nothing els, than to thinke with assente. Also chap. 4. of the 1. Epistle: *What hast thou, that thou hast not receiued? and if thou hast receiued, why doest thou brag, as though thou hadst not receiued?* Expressely also it is said of the will: *that God worketh in vs, both to will and to performe of his good will, his doubtles, and not ours.* Therefore it remaineth firme, that the will is preuented of God, and that from him it is instilled into vs, that we doe beleeue.

Epist. ad Aug. Tom. 7.

Expos. ad Rom.

Lib. 1. cap. 23. & passim lib. de prædest. sanct.

Rom. 11.

Phil. 1.

Rom. 12.

Ephes. 2.

To beleeue what it is.

2. Cor. 3.

Phil. 2.

But thou wilt say, Gods giftes are giuen to such as pray, and prayer presupposeth faith. Therefore man of himselfe

Obiection.

bringeth

bringeth faith, at the leaſt the beginning of it, that he may be capable of grace and the giftes of God. But the *Maior* is particular, ſeeing God giueth ſome things euen to them that pray not, as the beginning of faith: other things, no otherwiſe than by prayer. And thus Auguſtine anſwereth this doubt, chap. 16. *de bono perſeu. & aliis locis.*

Answere.

The error, of the Papiſts works of preparation.

Thirdly, there be inuented of certaine men, works I know not what, morally good, whereby a man before faith and repentance prepareth himſelfe to grace, yea, deſerueth grace *de congruo* of *conueniencie*, as they ſpeake. And that would they proue by the example of Cornelius, who was endued with the knowledge of Chriſt, while the Lorde reſpected his prayers and almes. By theſe mens opinion that wicked ſentence is maintained, which Pelagius himſelfe in his epiſcopall iudgement in Paleſtine condemned, albeit with an hypocriticall heart, to wit, *that the grace of God is giuen according to our deſerts.* Beſide, when the Apoſtle ſaith: *who hath ſeuered thee? What haſt thou that thou haſt not receiued?* by theſe mens opinion I may ſay: *my worke doeth ſeuer me, my endeuour, and merite.* What? that the ſcripture teacheth that we are all dead in offences & ſinnes before faith, & that without this it is impoſſible that we or our workes ſhould pleaſe God. Tell me I pray, what good will had Paul, and not rather a great wicked will, that breathing forth ſlaughter, went forward deſtroying Chriſtians in the horrible blindneſſe of his minde? By what merites of his will, by what preparation of works did God conuert him from theſe euils to faith? In like maner how many enemies of Chriſt dayly are drawen of a ſuddaine by the ſecert grace of God to Chriſt? Laſtly the Apoſtle cryeth: *Not through the works of righteouſnes, which wee haue done, but according to his mercie he hath ſaued vs.* Wherefore away with ſuch preparations, whereby men are ſuppoſed to diſpoſe themſelues for grace, that they may be ingrafted into Chriſt. Auguſtine plainely reciteth this error, reprouing the common talke of men, ſaying, *This or that man therefore deſerued to beleeue, becauſe hee was good, before he beleeued.* As for the example of Cornelius he there

Aug. de prædeſt. ſanct. cap 2. & con. 2. ep. Pelag. lib. 1. cap. 19.

Ephe 2. Heb. 11.

Tit. 3.

De prede. ſanct. cap. 6.

anſwe-

anſwereth, that hee was not wholly void of faith. For how ſhould he call vpon him, in whom he did not beleeue? How were his praiers and almes without faith acceptable before God? yet afterward by Peters miniſtery he beleeued in Christ that now hee might knowe the ſonne of God incarnate, and might receiue the ſacrament of regeneration. The faith of Cornelius.

The laſt error about vocation, whereof wee ſpeake, is the error of certaine men that extenuate the effecacie of it, as though the effect thereof were in the power of a man, that if he will not, God ſhould call in vaine. Yea if a man will not, and goeth on to reſiſt grace that is offered him, it is moſt certaine, that he is not as yet partaker of this calling. For Chriſt witneſſeth that this calling is moſt effectual: *Euery one that hath heard & learned of the father, commeth vnto me.* Which wordes Auguſtine conſidering, ſaith, *If euery one that hath heard of the father, and hath learned, commeth, truely euery one, that doeth not come, hath neither heard nor learned. For if he had heard and learned, he would come. For not any one hath heard and learned that commeth not: but euery one (as ſaith the trueth) who hath heard and learned, commeth. This grace therefore which of the diuine bountifulnes is ſecretly giuẽ to the hearts of men, is refuſed of no hard heart: For therefore it is giuen that the hardnes of the heart might firſt of all be taken away, according to the ſaying: I will take from you a ſtonie heart, and giue you a fleſhly.* Looke vpon the ſame Auguſtine *ad Simpl. li. 1. quæſt. 2.* *The effect of Gods mercie* (ſaith he) *cannot be in mans power that he ſhould in vaine ſhew mercy if man will not: becauſe if he pleaſe to haue mercie on thẽ that reſiſt him, he is able ſo to call them, as they may moſt fitly be mooued and may vnderſtand, and ſo followe him. For albeit he calleth many, yet he hath mercy on them, whom he ſo calleth, as it is fitteſt for thẽ to be called, that they may follow, neither hath hee mercie on any in vaine. Therefore they are elected, who are ſo called, that they refuſe not him that calleth them: the reſt, are not elected, becauſe they doe not followe, although they be called.* The ſame doctrine of the efficacie of this calling Luther notably confirmeth *lib. de ſerm. arbit. cap. 45.* The 4. error, making effectuall calling to be in mans power and will.

Ioh. 6.

De prædeſt. ſanct. cap. 8. They that heare and learne of God, do come, but they that come not whē they are called, haue neither heard nor learned of God.

Mans will cannot reſiſt Gods call, nor make his mercie in vaine.

There-

Question. Therefore when the question is often asked, why, when many heare the same word, all of them are not so called that they obey their calling: it is not fitly answered of some, because they will not. For if the faithfull therefore beleeue, because they are willing, God hath not giuen them faith, but by their willingnes they haue giuen it to themselues. No man surely can beleeue, but hee is willing thereto; for howe should a man beleeue against his will? *But hee maketh him willing of an vnwiller, who when hee draweth vs, wee come to Christ. Therefore the elect are sundrie wayes drawen to bee willing, by him who knoweth inwardly to worke in the very hearts of men, not that men should beleeue against their will (which cannot be, but that of vnwilling persons they might be made willing.*

Answere.

Some obey their calling because God maketh them willing. *Aug. cont. duas epist. Pelag. cap. 19.*

Question 2. But why doeth he not so draw all? Because he hath mercy on whom he will, and hardeneth whom he will, by his most iust iudgemẽt, doubtles, because there is no vniustice in God. For who so beleueth, that by one man all are iustly condemned, he vnderstandeth, that God shal not be iustly blamed, albeit he deliuer not one from thence: and therefore that it is his great grace, that many are deliuered, and let them acknowledge in them that are not redeemed, what was due to themselues: that they that reioice, may reioice, not in their owne merites, which they see equall to them that are damned, but in the Lord. And why he draweth this man, & doth not draw that, his iudgements are vnsearchable and his wayes past finding out. *Therefore be vnwilling to iudge of this thing, if thou wilt not erre,* saith Augustine in a place vpon Saint Iohn.

Answere. *Aug. de prædest. sanct. cap. 8. & 9.*

Question 3.

CHAP. XV.

Other effects of election, i. Iustification and glorification: where also is intreated of the perseuerance of the Elect.

The 3. effect of election. Iustification. BVt of vocation inough. I come to the third principall effect of election, to wit, *Iustification.* For by the testimo-

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nie of Paul, *Whom hee calleth, them hee also iustifieth.* And how necessary this benefite is to the elect for the obtaining of their appointed ende of life and heauenly glory, it is manifest to euery one. For seeing we are all vnder sinne, and for sinne are guiltie of wrath, and eternall damnation, we cannot see the kingdome of heauen, vnles we be absolued from sins, and accounted iust before God, by the free forgiueneſſe of them. And this is nothing els, than to bee iustified as the word is here taken. So Paul Rom. 4. defineth iustification, by the imputation of righteonsneſſe: and this he teacheth to consist in the forgiuenes of sinnes, alleaging hereunto the testimonie of Dauid, Psalme 32. *Blessed are they whose iniquities are forgiuen, and whose sinnes are couered. Blessed is the man, to whom the Lord imputeth not sinne.* Otherwise diuersly the word *Iustification* is taken in the scriptures. For one while it signifieth the acknowledging and declaring of one to be good and righteous, that is, such a one in deed: *as that God is said to bee iustified in his sayings:* And Luke sheweth that the people, when they heard Christ, *iustified God.* And Christ saith, *that wisedome is iustified of her children.* Another while it signifieth to be endued with inherent righteousnes, by the infusion of new qualities, and by good workes. As Apoc. 22. it is written: *He that hurteth, let him hurt as yet, and he that is iust, let him bee iustified as yet.* Thirdly, by the proprietie of the Hebrewe tongue, the iudiciall signification as I may say of the word is most vsuall in the sacred Scriptures, namely, *that to be iustified, is to be absolued from guiltines*, the word being taken relatiuely, & not noting any qualitie. So it is vsed Prouerb 17. vers. 15. Isa. 5. 23. And this signification agreeth with our businesse in hand, seeing the question is of the iustification of a sinfull man before God. Certainely therefore are we iustified of him, when wee, that are in our selues guilty of hell before the iudgement seate of God, are neuertheleſſe by his grace discharged from all guiltines, so that the aduersarie cannot any more condemne: seeing he reputeth vs freely iust through redemption in Christ Iesu, by faith in his blood, and not of workes.

What it is to be iustified.

Iustification diuersly taken in Scripture. 1

Psal. 58. Luke 6. vers. 29. & 39.

And

To him that is iuſtified, the holy Ghoſt is giuen to renue his heart, and to ſtirre him vp to good works

And albeit in the iuſtification of a wicked man, the holie Ghoſt is withall freely giuen, to renew the heart, and to infuſe new qualities, wherby we are ſtirred vp to the ſtudie of good workes: yet by this newnes, the guiltines of former ſinnes is not blotted out, neither are we accepted then for our workes; but it is needfull, that firſt we be accepted, that our works being vnperfect and defiled, may be able to pleaſe him. But to handle theſe things more ſpecially, it is not now materiall. Furthermore this muſt bee obſerued, that the Apoſtle teacheth, that this gift of free iuſtification ariſeth of predeſtination, and he maketh it proper to the elect, after they haue bin partakers of a diuine vocation. For he ſaith: *Whom he hath predeſtinate, he hath called: and whom he hath called, them he hath alſo iuſtified.* He ſaith not (as the ſpirit of error imagineth) that all, reprobates as well as elect, called, and not called, how many ſoeuer are of Adam borne ſinners, are iuſtified alſo in Chriſt, and receiued into grace, being freed from all ſin, and the iudgement of God. And that no doubt may remaine, explaining himſelfe, Paul addeth: *What ſhall we ſay then to theſe things? If God be for vs, who can be againſt vs? who ſpared not his owne ſonne, but gaue him for vs all. Who ſhall accuſe the elect of God? It is God that iuſtifieth, who ſhall condemne? to wit, Gods elect. It is Chriſt who is dead, yea who is alſo riſen againe.* We heare of the elect, that iuſtification is theirs: that Chriſt for all them was deliuered to death. Their opinion alſo is withall refelled, that ſay, that ſome euen of the number of the reprobates are iuſtified, but that reconciliation is in them made fruſtrate. Auguſtine better agreeth with the meaning of the Apoſtles ſaying: *Theſe that are not in the number of the predeſtinate, God brings none of them to ſauing and ſpirituall repentance, whereby a man is reconciled to God in Chriſt.* The like words are in the ſame author in *Soliloquijs, cap.*28.

Iuſtification proper to the elect.

*Contra Iulian. lib.*5.*cap.*3.

The fourth effect of election, glorification.

The fourth effect of predeſtination of the elect followeth, to wit, *glorification. For whom he calleth and iuſtifieth, them he alſo glorifieth*, ſaith the Apoſtle. For he vſeth verbes of the preter tenſe for the preſent tenſe, according to the Hebrewes maner

maner of ſpeaking. And *glorification* ſignifieth the kingdome of the Saints in the heauenly life, and withall comprehendeth or preſuppoſeth the gift of perſeuerance vnto the end, whereof it is ſaid: *He that continueth to the end, ſhall be ſaued.* Like hereto are the promiſes, Ioh. 6. *Whatſoeuer the father giueth me, commeth vnto me: and him that commeth vnto me, I will not caſt forth.* And ſtraightway: *This is the will of him that ſent me, that whatſoeuer he hath giuen me, thereof I ſhould loſe nothing, but that I ſhould raiſe it vp in the laſt day.* Againe, *No man commeth vnto me, except the father draw him. And I will raiſe him vp at the laſt day.* The demonſtration is plaine: *Matth. 10.*

Whoſoeuer by the drawing of the father commeth vnto Chriſt, he ſhall be raiſed vp by him vnto the reſurrection of life.

But all come, who are giuen to Chriſt, that is, are predeſtinate in him.

Therefore all they ſhall be raiſed vp by him vnto the reſurrection of life, that is, they ſhall be glorified.

And this perſeuerance, which I mentioned, is, not to be ouercome with tẽptations, and (as Paul deſcribeth it at large) neither by oppreſſion, nor anguiſh, nor any other creature to bee ſeparated from the loue of God, but in all things to bee more than a conqueror, through him that hath loued vs. And this is to be noted in this place concerning that great benefit of perſeuerance, both that all the elect haue it: and alſo that they haue it not of themſelues, but from another, to wit, from the bountifulnes of Gods grace. As for the former, the teſtimonies are plaine, Matth. 24. 24. Rom. 8. 35. Alſo 2. Tim. 2. *The foundation of God ſtandeth ſure.* Furthermore, when the holy Ghoſt teſtifieth that ſaluation is laid vp for ſuch as perſeuere, and the crowne of life for them that ouercome: they neceſſarily perſeuere, that are elected to raigne with Chriſt. Thirdly, Chriſt vniuerſally praied for his elect, and was heard, no leſſe than it is read that hee praied for Peter, that his faith ſhould not faile. Wherein what did he els pray for, but that he might haue in faith a moſt free, ſtrong, vnconquerable, and

Perſeuerance of the Saints, what it is. *Rom. 8. 35.*

The elect haue it. *Matth. 10.* *Apoc. 2.* *2. Tim. 4. 8. 18.* *Ioh. 17.* *Luk. 22.* *Aug. de Cor. & gra. cap. 8.*

and perſeuering will? Seeing therefore Chriſt praieth for the elect, that their faith faile not, it ſhall continue doubtles vnto the end, neither ſhall the end of this life finde it otherwiſe than abiding: as by Peters example Auguſtine gathereth.

Aug. de Cor. & gr. cap. 11. & 12 It is Gods gift, proued by 1 three reaſons.

And now that perſeuerance is Gods gift, both the feeling of our owne infirmitie, and the multitude of temptations, wherewith daily wee haue to fight in this preſent wicked age againſt the deuill, the world, and our owne fleſh, compell vs to confeſſe. Who can bee ſafe among ſo many wiles, and ſwords of the deuill, vnleſſe he bee ſuſtained by the hand of God?

2 *Aug. de bono perſ. cap. 2.*

Secondly, the teſtimonies hereof are moſt euident in the writings of the Prophets and Euangeliſts. Ierem. 32. ſaith the Lord, *I will put my feare in their hearts, that they may not depart from me.* Which thing what is it elſe, than, ſuch and ſo great the feare of me ſhall bee, that I will put in their hearts, that they ſhall cleaue vnto me continually? Hoſ. 2. *I will marrie thee vnto my ſelfe for euer in righteouſneſſe and faith* &c. And hee hath married all the true beleeuers vnto himſelfe. Ioh. 10. *I giue to my ſheepe eternall life, neither ſhall they periſh for euer, and no man ſhall take them out of my hand. My father who gaue them me, is greater than all.* Phil. 1. *He that hath begun in you a good worke, will accompliſh it vnto the end.*

Thirdly, all the Saints aske perſeuerance of God in praier, and in the whole Lords praier almoſt, when the Saints vſe it, no other thing welneere is vnderſtood to be requeſted than perſeuerance, ſpecially when we ſay, *Leade vs not into temptation, but deliuer vs from euill.* And perſeuerance ſhould be in vaine deſired of God, if hee gaue it not. For it is a meere mockerie, to aske that of God that thou thinkeſt he doth not giue, but that it is without his gift in the power of man. This is Auguſtines reaſon, *de bono perſeu. cap. 2.*

3 Againſt perſeuerance, the firſt obiection. 2. Ti[illegible] 4.

It is obiected againſt perſeuerance, that by the witneſſe of the ſacred Scriptures and experience, many fall away from the faith and make ſhipwrack thereof. Thus they reaſon: *All beleeuers are elect, becauſe as Paul ſaith, faith is proper to the elect. But ſome beleeuers doe fall away. Therefore ſome elect*

doe

doe fall away. I answere: the first proposition is onely true of a iustifying and sauing faith. And that being setled on the foundation, suffereth no man to perish. But many fall away from an historicall and temporary faith, as we call it: while that after they haue imbraced the Gospell, they fall away againe, and cleaue to the doctrines of deuils vnder the pretence of Christian profession. Thus Chrysostome and Theophylact doe expound the testimonies of Paul. Answere. What beleeuers fall away.

But, the Scripture calleth such Apostataes the elect of God before their fall. Ephes. 1.4. 1.Pet. 1.1. and 2.9. A replie.

This instance is answered by obseruing the doubtfull signification of the word, whereof I gaue warning at the first: to wit, that by *elect* sometime strictly are meant such as bee foreordained to eternall life: sometime generally, whosoeuer belong by outward calling to the people of God. For who can denie them to be elect, whom we see professe with vs the same faith and christian conuersion? *They bee plainly called and counted elect in the iudgement of charitie of those that know not what they shall be,* saith Augustine, *and not of him that knoweth them to be without perseuerance, which leadeth the elect to a blessed life.* Hereupon Iohn one of the number of the predestinate, who had sucked this secret out of the Lords breast, pronounceth of such: *They went out from vs, but they were not of vs: for if they had been of vs, they had surely continued.* What is this I pray you, *they were not of vs?* were not both created of God? both borne of Adam? were not both called, and become members of the Church by receiuing of the Sacraments? These things are true, and in respect of all these, they were of vs. Yet in respect of another difference they were not of vs, because they were not called according to the purpose of God: they were not in Christ elected before the creation of the world: they had not obtained an inheritance in him: they were not predestinate according to the purpose of him who worketh all things. For if they had bin in this state, they had bin of them, and without doubt had continued with them. But therefore God mixeth in the number of his Saints some that be not true Saints, Elect taken two waies. Conversation. *De Cor. & gr. cap. 7.* *1.Ioh. 2.* *De bono perf. cap. 3.* Why some fall away. Why backsliders are among the godly.

1.Cor.10. nor ſhall continue, leaſt we ſhould be ſecure. For ſecuritie is not expedient in the temptation of this life for the elect: *but he that ſeemeth to ſtand, let him beware leſt he fall.*

The faithfull and elect fall ſometime grieuouſly, but they riſe again.

Further, vnto the aſſumption of the reaſon we anſwer, that euen the true beleeuers and godly, and conſequently the elect grieuouſly ſometime fall from their profeſſion and Chriſtian life. But partly their faith in their change is rather in a deepe ſleepe, than quenched wholly by ſuch falles: partly it is repaired before they die, and the ſin which they had committed being forgiuen, perſeuerance vnto the end is imputed vnto them, as the examples of Dauid and Peter declare. And this is it that the Pſalmiſt ſingeth: *The righteous if he fall, ſhall not bee beaten downe, becauſe the Lord vpholdeth his hand.*

Pſalm.37.

Obiection 2. Further, familiar exhortations out of the holy Scriptures are obiected, which carrie with them a kinde of threatning, ſuch as theſe: *Holde that thou haſt, leaſt another take thy crowne. He that ſeemeth to ſtand, let him take heede leaſt he fall. Art thou ingrafted into the people of God? feare, for if thou continue not, thou ſhalt alſo be cut off.* Theſe and ſuch like ſeeme to leaue doubtfully the perſeuerance of them, to whō they bee ſpoken. And they be ſpoken to all, euen to the elect and godly.

Apoc.3. 1.Cor.10. Rom.11.

Anſwere. Two cauſes why ỹ church is to take heede leaſt it fall. 1 2

I anſwere, that ſuch exhortations are vſuall in the ſacred Scriptures, both becauſe in the aſſemblie of them that be called there be many that ſhall not perſeuere: and alſo, becauſe it pleaſeth God to ſtirre vp and ſtrengthen his elect to perſeuerance by ſuch helpes againſt the ſecuritie of the fleſh. But here I will ſtand no longer, becauſe afterwards we ſhall entreate more hereof in the immutabilitie of election.

CHAP. XVI.

Of the effects of Reprobation.

BVt as the effect of election is not only that grace, whereby wee are here iuſtified, and furthered to liue well and continue

continue in goodnes, but also whereby we shall be hereafter glorified: So also the effect of Gods reprobation, whereby from euerlasting he by not electing hath reprobated some, is considered in two respects: the first, what cleaueth vnto the reprobates in this life: the other, what shall follow and ouertake them in the world to come. And these are, *eternall damnation and forsaking*, which is also called *hardening*, and *blinding*, where with the iust God reuengeth the vniust. Hereupon saith Fulgentius: *Destruction is well rendered of God vnto euill men, who now are iustly forsaken, and hereafter shall be iustly tormented. For in such men God beginneth his iudgement by desertion or forsaking them, and perfectly endeth it by tormenting them.*

Two effects of reprobation, forsaking or hardening in this life, and damnation in the life to come. *Lib. 1. ad Monimum, circa finem.*

But let vs heare what the Scriptures witnesse of them. Matth. 25. is manifestly shewed, that God hath not only prepared a kingdome, where the good shall reioyce, but also eternall fire, where the euill shall be tormented. For he will say to the good, *Come ye blessed of my father, possesse the kingdome prepared for you from euerlasting:* and to the wicked, *Goe ye cursed into eternall fire, which is prepared for the deuill and his angels.* And chap. 10. of Matth. *Feare not them that kill the bodie, but cannot kill the soule: but rather feare him, who is able to destroy the bodie and soule in hell.* 2. Pet. 2. *The Lord knoweth to deliuer the godly out of temptation, and to reserue the vniust vnto the day of iudgement to be punished.* If therefore the damnation of hell be the worke of God, he hath also foreknowne, that is, predestinated from euerlasting them, vpon whom he will inflict the same. For his predestination is the preparation of his workes, which in his eternall decree he did foreknow that he would either in mercie or iustice bring to passe.

Matth. 25. *Chap. 10.* *2. Pet. 2.* *Fulgent. lib. 1. & 2. ad Monim.*

Apoc. 20. *The bookes were opened, and iudgement was giuen of euery one according to their workes, and he that was not found written in the booke of life, was cast into the lake of fire.* What, that the reprobates are called *vessels of wrath*, and *prepared for destruction?* For to bee a vessell of wrath, as Augustine expoundeth, is, for *a man to be appointed to be punished*

Apoc. 20. *Epist. 105.*

What a vessell of wrath is.

for sinnes, who was created for the benefit of nature. And Fulgentius saith: *Hereunto God formed the vessels of wrath, whereunto he predestinated them, that is, not to sinne, but to destruction for sinne.* Therefore the destruction of them that perish, is the worke of God reprobating them, and therefore it is the effect of reprobation.

Obiection 1.

But thou wilt say: Perdition is to bee ascribed to themselues that perish, as Hos. 13. saith: *Thy perdition is of thy self O Israel, but onely in me is thy helpe.*

Answere.

That is true, speaking of the fault and not of the punishment. For they that are damned haue in themselues the fault deseruing damnation, but it is his part to punish, that iudgeth the world, who can tell how to condemne iniquitie, but not to doe it. And this is the meaning of the Prophet, that God doth not punish but for sins, which men haue of themselues: as for deliuerance from sinne it commeth from him freely, and not for any workes. As Paul also saith: *The reward of sin is death: but the gift of God is eternall life through Iesu Christ our Lord.*

Obiection 2.

Those sayings also are wont to bee obiected: *God made not death. Through the enuie of the deuill death came into the world.* Againe, *I will not the death of him that dieth, &c.*

Wisd 1. & 2. *Ezec.* 18.

But here with a deafe eare wee must not forget, what elsewhere wee reade, *that death and life, good and euill come of God.* Which shew of contrarietie to take away, we must vnderstand, that death as well as life may bee vnderstood not two only, but also three maner of waies. For in the first man God created both the soule and flesh also immortall. But while man sinned, the soule dyed, and that death of the soule, to wit sinne, is the beginning and cause of another double death, corporall and infernall. The sacred Scriptures call it the first and second death. Therfore God made not the death of the soule, because he made not sinne: but the deuill is the author of it by suggesting of sinne: and by consequence he is the author also of the other kindes of death, which arise from sinne, to wit, in respect of the vehement stirring vp of it, and not that he hath power to punish as God hath. Augustine

Eccles. 11. *Wisd.* 16. *Deut.* 32.

Three deaths, of the soule, bodie, and hel.

distinctly

diſtinctly ſaith: *The deuill, the deceiuer of man is the cauſe of death, which God inflicted, not as the firſt author, but as the puniſher of ſinne.* Cont. Iulian. lib. 7. cap. 7.

Some vnderſtand the place of the Prophet Ezechiel of that death of the ſoule, as Fulgentius: others referre it to the puniſhment of ſinne, vſing the diſtinction of the will of God, *hidden* and *reuealed*. So Luther *de ſer. arbit. cap.* 109. *He will not the death of a ſinner, to wit, by his word, while by the word of ſaluation he commeth to all, and ſo he will haue all men to bee ſaued. But he willeth the ſame by his vnſearchable will. Which will* (ſaith he in the ſame booke chap. 107.) *is not to be ſearched into, but with reuerence to be adored, as the higheſt ſecret of Gods maieſtie.* Againe, *He will not the death of him that dieth ſimply, and as it bringeth deſtruction, but as it is a puniſhment: for the Lord delighteth not in the perdition of the liuing,* as it is written. *But he is the puniſher of ſinners.* I will not the death of a ſinner. *Wiſd.* 1. 13.

Now as touching the matter of forſaking, blinding, and hardening, I will produce a few teſtimonies of many. Wee reade in the ſacred Scriptures: *He hath mercie on whom he will and whom he will he hardeneth. The elect haue obtained it, but the reſt were hardened,* as it is written: *God hath giuen them the ſpirit of ſlumber, eyes that they ſhould not ſee, & eares that they ſhould not heare.* See the propheſie of Eſay 29. verſ. 10. and chap. 6. *Goe and ſay to the children of Iſrael: In hearing ye ſhall heare, and ſhall not vnderſtand: and ſeeing ye ſhall ſee and ſhall not perceiue: harden the hearts of this people, and make their eares heauie, and ſmeare ouer their eyes, leaſt they ſhould ſee with their eyes, and heare with their eares, and vnderſtand with their hearts, and ſo bee conuerted, and I ſhould heale them.* Of forſaking, hardening, and blinding. *Rom.* 9. & 11. Which propheſie S. Iohn alleadging, affirmeth, that the Iewes beleeued not in the Lord, albeit they had ſeene many ſignes, neither that they could beleeue, becauſe he had blinded their eyes, and hardened their hearts. To the ſame vnbeleeuing Iewes the Lord ſaid: *Ye doe not beleeue, for ye are not of my ſheepe. My ſheepe heare my voyce, and I know them, and they follow me.* Againe to his diſciples: *To you* (ſaith he) *it is giuen to know the myſteries of the kingdome of heauen: but* *Iohn.* 12. *Iohn.* 10. *Matth.* 13.

to others it is not giuen: therefore in parables I speake vnto them.

Neither came it to passe without cause, that in so many hundred yeares before the comming of Christ, no light of saluing doctrine was reuealed to the Gentiles: but as Paul witnesseth, the liuing God that made heauen and earth, passing ouer the former ages, suffered all nations to walke in their owne waies, vntill the comming of the time of grace he was found of them, that sought him not. And in Israel that was fulfilled that the Prophet saith: *All the day long I haue stretched out my hands vnto a rebellious and gainsaying people.*

Act. 14.

Esay 65.

By these things it is euident, that they that were not ordained to life, are also reiected from the grace of faith and conuersion, and are left in their owne obstinacie: while they either bee depriued of the meanes to heare the word, or else if they doe heare it, are not so called, as that they are become fit to follow it. Wee speake now of totall blinding (as I may so call it) which hath ioyned with it finall impenitencie: and not of euery particular one, which happeneth to the predestinate also, whom God now and then before and after their conuersion suffereth to fall into sins, yet so, as all things worke vnto their saluation.

The vse of these things is, that wee may vnderstand what great thankes are to bee giuen to God for his mercie, who sheweth in the punishment of some, what he freely bestoweth vpon others.

Aug. ad Simpl. lib. 1. q. 2.

The vse of all.

CHAP. XVII.

How God is said to harden and blinde.

IT remaineth now that we consider, how blinding and hardening of the vngodly is attributed vnto God. For vnlesse this be rightly vnderstood, God shall seeme to bee accused of iniustice, and contrariwise sinners excused, according to the saying: *Why is hee yet angrie? for who shall resist his will?*

Some,

Some, to auoide these rockes, doe expound, that God hardeneth by permitting onely, and all seeme not to take this permission after one sort: some referre it to the long suffering, and lenitie of God, so that he is said to harden when he doth not forthwith chasten sinners: and to haue mercie, when by and by he inuiteth them to repentance by afflictions. Others say, that permission here is the priuation of grace, so that to *harden* is all one with, *not to soften by grace.* Diuerse opinions of Gods hardening a man.

The former exposition is referred of Erasmus to Origene and Hierome. But it is confuted by Luther by most strong reasons. For that ouermuch libertie of interpreting, tendeth to confound all things by a new and vnheard of Grammer: as when God saith, *I will harden the heart of Pharao*, changeing the persons, a man should take it, *Pharao hardeneth himselfe by my lenitie. God hardeneth our heart*, that is, wee harden our selues, while God deferreth punishment. So, that God sheweth mercie, doth not signifie, to giue grace, to forgiue sinnes, to iustifie, or to deliuer from euils: but contrarily it signifieth to punish, and to chastise. This is nothing else than of mercie to make wrath, of wrath mercie, by an altogether crosse kinde of speech. And if then God bee said to harden, when hee doth good, and forbeareth; and to haue mercie, when he afflicteth and chastiseth, then God shall not bee said to haue hardened Pharao, but contrariwise to haue had mercie on him. For what omitted hee in afflicting, chastening, and calling Pharao to repentance? These and many other things, saith Luther in that place. *Collat. de lib. arbit. De ser. arbit. ca. 139. & seq.* The first opinion confuted as false.

Augustine also reproueth Iulian the Pelagian of an error for this, that he thought that hardening pertained onely vnto Gods patience, and not to his power, as God did not harden, but by shewing his patient goodnesse, when euils bee done. *What is it* (saith he) *that we daily say: Leade vs not into temptation? but that we bee not deliuered euer vnto our lusts? Doe we happely aske this of God, that his goodnes be not patient towards vs? What man in his right wits so meaneth? Because so wee should not call for his mercie, but rather prouoke his anger.* *Lib. 5. cap. 3.*

The second opinion better, but vnperfect.

Their iudgement is somwhat fuller, who albeit they also make mention of permission in this matter, yet they take hardening for the withdrawing and depriuing of grace. And this is it that is read in Augustine: *God is saide to harden, to blinde, to turne away him whome hee will not soften, inlighten, and call. Neither doth God harden, by bestowing malice, but in not bestowing mercy.* Also to Simplician, *Gods hardening is, that he is vnwilling to shew mercie. so that he giueth not any thing to a man to make him worse, but onely giueth him nothing to make him better.* And by and by; *he bestoweth not vpon some sinners his mercie to iustifie them, and therefore he is said to harden some sinners, because he hath not mercie on them, and not because he compelleth them to sinne.* In this sense Lombard also and Aquinas speake of induration or hardening.

De prad. & gra. ca. 4. Epist. 105. Lib. 1. cap. 2.

Lom. lib. 1. dist. 4. c. 4. Aq. 1. 2. q. 29.

God moueth mens hearts to good and euil, but diuersly, yet alwaies iustly.

Albeit this exposition be tollerable, yet the same Aquinas in his exposition vpon the 9. to the Rom. vpon the saying, *he hardeneth whom hee will:* freely confesseth, that something more must bee vnderstood herein: and he addeth, *that men are moued of God to good or euil by a certaine inward motion, but diuersely. For a man is stirred vp to good of God directly, and of him selfe, as of the author of goodnes: but vnto euil by occasion.* Herewith may those things be compared, that Luther hath in his booke of seruile free will c. 150. and 154. and Brentius vpon 1. Sa. 2. of Elies sonnes writeth thus: *To the intent they might be punished worthily according to their deserts, the Lord by his secret power brought it to passe, that they should not repent at their fathers admonition, and should perish: to wit, inwardly working what outwardly hee forbiddeth by his word. And this is not to be the author or cause of maliciousnes, but it is to inflict iust punishment for the same.* These things he.

Brentius.

But especially Augustine at large proueth and declareth, *that God worketh as pleaseth him euen in the hearts of wicked men, by rendring vnto them according to their deserts. So God* (saith he) *wrought in the heart of Amasia, (with whome doubtles God was iustly angrie for his Idolatrie) that he should not heare good counsell, but contemning it, should goe to warre,*

De gra. & lib. arb. cap. 21.

2. King. 14.

where

where with his whole army he might be destroyed. And in the Psalmes it is said of the Egiptians, what God did vnto them. He turned their hearts, that they hated his people, and dealt deceitefully with his seruants. Psalm. 105.

Of these and such like places of the holy Scripture he afterward concludeth, *that God worketh in the hearts of men to bowe their willes, whither soeuer it pleaseth him, either to good of his mercy, or to euill according to their deserts, in his iudgement doubtles, sometime manifest, sometime hidden, but alwaies iust. In like maner against Iulian: Many things* (saith he) *we could rehearse, whereby it might plainely appeare, that by the secret iudgement of God the hart is made peruerse, that a man heareth not the truth, and therupon sinneth for a punishment of some former sin.* And among other things these he mentioneth: Rom. 1. *Therefore,* (that is for a recompence of their error) *God gaue them vp into shamefull affections, and into a reprobate mind, to do the things that were not conuenient, being full of all vnrighteousnes, fornication, wickednes, couetousnes, &c.* 2. Thess. 2. *Because they receiued not the loue of the truth, that they might be saued, God sent vnto them a strong force of error that they might beleeue a lye.* Isa. 19. *God hath cast among them the spirit of error, and they haue seduced Egipt.* And chapter. 63. *why hast thou made vs. O Lord to erre from thy waies? hast thou hardened our hearts, that we should not feare thee?* 1. King. 22. *By Gods commaundement, and in his iudgement a lying spirit went forth to seduce Achab by the false Prophets. He doth these things after a wonderfull and vnspeakeable maner,* (saith Augustine) *who knoweth how to worke his iust iudgements, not onely in the bodies, but also in the harts of men. who maketh not euill wills, but vseth them, as he will, seeing he cannot will any thing vniustly.* Cyprian also vpon the petitio. *Lead vs not into tẽptation,* or as he readeth: *Suffer vs not to be lead &c.* writeth, *that the aduersarie can do nothing against vs, vnles God before hath permitted him, and thence is power giuen him: and that that euill one hath power against vs in two respects: either to punishment, when we haue sinned, or els to glory, when we are tryed.* Which thing in so many words

God worketh in mens hearts to bow their wills to good or euill.

Lib. 5. cap. 3.

God punisheth sinne with sinne.

Augustine.

Cypr. ser. de oratione dom. in 5 petit.

The diuell hath power against vs in two respects.

wordes welneere our Auguſtine expreſſeth: *Temptations* (ſaith he) *are made by Sathan, not by his authority, but by Gods ſufferance, either to puniſh men for their ſins, or els to proue and exerciſe them of Gods mercy.*

De ſerm. Dom. in monte lib. 2.

Therefore by all theſe prooſes a man may after a ſorte perceiue, that hardening, when in the Scriptures it is attributed to God, ſignifieth not onely permiſſion, but alſo the operation of Gods wrath: for, (that I may ſay nothing of outward things, which make to the induration of reprobates,) the deuill himſelfe, who worketh mightily in the children of diſobedience, is ſo in the power of God, that he doth nothing but at his commaundement. And this is diligently to bee marked, that, whether by forſaking, or by any other waie that mã can ſhew or not ſhewe, God, who is moſt highly good, and vnſpeakeably iuſt, doth exerciſe ſuch kind of iudgements, he is not the author, but the reuenger of crimes, while he puniſheth one ſin with another. *For we ſeeke for the merite of mercie* (ſaith Auguſtine) *and we find it not, becauſe there is none; leaſt grace ſhould bee made of none effect, if it be not giuen freely, but rendred for deſerts. But we ſeeke for the merite of hardening, and we find it.* For, for good cauſe the whole lumpe of ſin is condemned from the firſt beginning of it: and as age increaſeth, ſo wickednes thereupon groweth through a mans owne will, and thereupon alſo damnation. Therefore the Scriptures rehearſe deliuering vp into euil luſtes, and efficacie of error and ſuch like, as the ſcourges of Gods wrath, and the iuſt recompence of reward.

Gods hardening is not only permiſſion, but alſo the operation of his wrath.

God is the reuenger, and not the author of ſinne.

Ad Sixtum. Epiſt. 105.

Rom. 5.

Obiection.

But God worketh (thou ſaiſt) *hardnes of heart. But hardnes of heart is ſin: for what is it els, than to reſiſt the commaundement of God as Stephen caſt the Iewes in the teeth? Therefore God worketh ſin.*

Anſwere. 1.

Anſwere. Firſt, God worketh not hardnes of hart, (as hath been ſaid) by inſtilling malice, but by forſaking, and deliuering vp to ỹ luſts of the hart, & to the deuil himſelfe. Secondly, in the *Minor* there is a fallacie of the accident. *For* (as Aug. teacheth,) *the hardnes of heart, as manie other things, may be conſidered three manner of waies: to wit, as it is ſin: as it is the*

2

Contra Iul. pel. lib. 5. cap. 3.

puniſhment

punishment of former sinnes: and as it is the cause of sinnes following, namely, when through the error of a blind heart some euill is committed. And these diuerse respects concurre accidentally in one and the same worke. *Therefore as farre forth as hardnes (whereof wee speake) is a sin, it is the worke of man and the deuill: and it is Gods worke no otherwise than as it is a punishment. For hee is the author of euery punishment of sinne whatsoeuer it be: because euery punishment of sin, as it is such, is good, because it is iust. But God is not the author of sin, because it is euill. And God is exceeding good and iust, and cannot be the author of an euill and vniust thing*, as it is written: *Thou art a God that hast no pleasure in wickednes.* And Clemens Alexandrinus citeth out of the Poet: *Iupiter who raigneth ouer the Gods, and beholdeth all things, is not the cause of euils to mortall men.*

Hardnes of heart taken three waies.

Psalm.5.

Lib.5.Stromat.

Hereupon dependeth an answere to an other obiection also: *That if God hardens men, they that sin, seeme to be made excusable. For who may resist his will?* But for two causes no place of defence or shift is left for such as be hardened. First because the merit of induratiō sticketh fast in themselues, as we haue seene. Secondly, they themselues wittingly and willingly harden their owne heart against Gods commaundement, and indurate themselues: as of Pharao not onely it is written, *that God hardened him*, but also that he *hardened his owne heart.* And the wiseman witnesseth, *that the wicked erre, because their own malice blindeth them.* For through malice they shut their owne eyes, least they should see, and stop their eares, least they should heare, like the deafe adder that stoppeth her eare, least she should heare the voice of the charmer.

Obiection.2.

Answere.

They that be hardened, haue no defence for it, and that for two causes.

Exod.8.

Wisd.2.

Psalm.58.

CHAP. XVIII.

Whether God hath predestinated the infidelitie of the reprobates, and sinnes in generall.

AND these things of the effectes of reprobation. But here further the question was wont to be asked, *i. Whether reprobates,*

reprobates, as they are ſaid to be predeſtinated to ſuffer damnation for ſins, ſo alſo be predeſtinated to ſins themſelues, infidelitie and others, whereby they draw damnation vpon themſelues, or no? And generally, *whether God predeſtinated any man to ſin?* Some men ſurely feare not to auouch it, as not repugnant vnto the trueth, nor inconuenient. Of which opinion is Anſelme, Biſhop of Canterbury, who was famous in the yeere 1060. for he boldlie affirmeth, *that there is a predeſtination not only of good things, but may be ſaid alſo to be of euill things after a ſort, becauſe euill things are not done, vnleſſe God doe permit them. Whereupon* (ſaith he) *after this ſorte it is not inconuenient, that God hath predeſtinated euill things, while he correcteth not euill men, and their euill workes: but he is ſaid more ſpecially to foreknowe and predeſtinate good things, becauſe he maketh them both to be, and to be good: but in euill things he cauſeth onely that they eſſentially be, and not that they be euill.*

Anſelme. lib. de Concord. gra. & lib. arb.

Fulgent. lib. 1. ad Mon.

Contrariwiſe, Fulgentius in his firſt booke to Monimus, (where plentifully, and of purpoſe hee handleth this queſtion) defineth, *that the good and righteous God foreknew ſurely the ſinnes of men, (becauſe nothing that was to come, could be hid from him) yet that he predeſtinated no man to ſinne.* This opinion he confirmeth by the definition of predeſtination, which in his iudgement is nothing elſe, *than the preparation of the workes of God: or the mercifull and iuſt diſpoſition of a diuine worke that ſhould come to paſſe.* Seeing therefore that iniquitie pertaineth not to the worke of God, which he knoweth how to puniſh, and not to commit; it will follow of the definition already brought, that a man is not predeſtinated of God to commit ſinnes. Hee bringeth alſo his reaſon: *That ſinners ſhould be vniuſtly puniſhed of God, if by his will they ſhould ſinne, as being predeſtinated of him to ſinne.* Further, he citeth Auguſtine and Proſper to be of the ſame minde. For Auguſtine in that notable worke, that hee wrote of the predeſtination of Saints, chap. 10. diſtinguiſhing betweene Gods foreknowledge and Predeſtination, ſaith: *Predeſtination cannot be without foreknowledge: but foreknowledge*

Sinnes are foreknowne, but not predeſtinate to be done, yet puniſhment for ſinne, is predeſtinate of God.

Aug. de pred. ſanct. cap. 10.

How predeſtination and foreknowledge differ.

knowledge may bee without predestination. For by predestination God foreknew the things that he would do: but he was able to foreknow euen the things that he doth not, as all sinnes. For albeit some things are so sinnes, that they be also punishments of sinnes: yet here sinne belongeth not to God, but iudgement. How predestination & foreknowledge differ.

The same man vnto the Articles falsely laid to his charge, (when the Pelagians spitefully traduced the doctrine of predestination) as though hee would make God the author of sinnes: refuting that detestable and abominable blasphemy at large, thus writeth: *The Lords predestination is neuer without goodnes, neuer without iustice: for all the waies of the Lord are mercie and trueth. And the holy deitie liked not to prepare the adulteries of matrones, and the deflouring of maidens, but to condemne them, nor to appoint them, but to punish them.* And in the same place: *Gods predestination hath not stirred vp, moued, or caused the falls of them that perish, nor the malice of wicked men, nor the iniquities of sinners, but he hath altogether predestinated his iudgement, whereby he will render to euery one as he hath done, be it good or euill: which iudgement should not be, if men should sinne by the will of God.* Also, *There is no predestination of God for the transgression of the law, and the committing of any kinde of sinne. It is sufficient to know that the standing of things bee of him, and that the ruines of things bee not of him: neither doth it follow, (as they that obiect such things, suppose) that God hath taken away repentance from them, to whom he hath not giuen it: and that he hath throwne them downe, whom he hath not lifted vp: seeing it is one thing to make guiltie an innocent person, (which is farre from God) another thing not to haue pardoned a wicked man, which belongeth to the desart of a sinner.* Againe, *The rule of this matter in question must surely bee maintained, (which is cleere by diuine testimonies) that sinners in their owne euils are foreknowne onely: but punishment is predestinated for them.* Hereunto Prosper a learned and godly man consenteth: *The infidelitie of such as beleeue not the Gospell is not bred of Gods predestination. For God is the author of good things, and not of euill.* And in his answere to the 15. obiection:

Art. 7. 8. 9. & quibusdam seq.

Aug. Hypognost. 6.

Ad 14. obiect. Gallorum. Why infidelity commeth not of predestination.

iection: *God only foreknew, and did not alſo predeſtinate thoſe things, which ſhould not haue from him the cauſe of their working.* To the ſame purpoſe did the Councell of Araul. determine in their laſt canon.

And as for Anſelme he diſagreeth not ſo much in ſenſe, as in words from the things, which theſe fathers write & iudge: ſeeing hee vſed the word *predeſtination* in a more generall ſignification, for *preordination:* making it all one to predeſtinate, and to decree that a thing ſhould be. And now, there is nothing at all done, that the Lord is vnwilling with all: yet ſo that we know, that good things are done by his aſſiſtance and working, euill things are permitted, he giuing them ouer, and ordaining and directing them to ſuch good ends, as it pleaſeth him. And this is it that Fulgentius alſo writeth, *that God ſurely is not the author of euill thoughts, yet that he is the ordainer of euill wils, and that he doth not ceaſe to worke ſome good of the euill worke of euery euill man.*

Marke this.

Lib.1.ad Mon.

Obiection. Some man may ſay, that the elect are predeſtinate not onely to glorie but alſo to righteouſneſſe, to wit, to faith and good workes. Therefore alſo that the reprobates may ſeeme to be predeſtinate both to ſinne and to puniſhment.

Anſwere. Anſw. Election and reprobation doe agree in this, that as elelection is the preparation of glory, ſo reprobation is the preparation of puniſhment: but they differ, that election importeth the preparation of faith and good workes, whereby a man commeth to glorie: but reprobation doth not import a preparation of ſinnes, whereby a man commeth to puniſhment. Wherefore this onely followeth, ſeeing the elect are predeſtinated to faith and repentance, that they may be holie and blameles before God, that the reprobates are not predeſtinated to the ſame grace.

Thom. in 9. ad Rom. lect. 4.

How election and reprobation agree and differ.

Obiection. But, the hardening of reprobates is predeſtinated of God. And that is ſinne. Therefore ſome ſinne is predeſtinated of God.

Anſwere. The anſwere to this obiection is manifeſt by thoſe things that haue been ſpoken. For the hardening of reprobates is ſo ſinne, that withall it is alſo the puniſhment of ſinne: and it ſo farre

farre forth pertaineth to Gods predeſtination, becauſe it is not farre from the working of it. For thoſe things that bee ſo ſinnes, that withall they be alſo puniſhments of ſins, in them not ſinne, but Gods iudgement pertaineth to Gods predeſtination, as I haue ſhewed out of Auguſtine.

CHAP. XIX.

That predeſtination is ſtedfaſt and vnmoueable.

The neceſſitie of predeſtination is vnmoueable.

THe fourth part of this whole treatiſe, according to the diuiſion ſet downe in the beginning, is of the vnchangeablenes of predeſtination. Where wee muſt conſider, that election and reprobation, namely, the decree of God concerning the either ſauing of men in mercie, or the puniſhing of them in iuſtice, cannot be changed, ſo that of the number of the elect any one periſheth: or contrarily any of the reprobates be ſaued: but as well the one be vnfallibly ſaued, as the other be vnfallibly damned.

The elect cannot periſh, nor the reprobates be ſaued; becauſe Gods decree is vnchangeable towards both, proued by many places.

This opinion may be confirmed by many teſtimonies of the ſacred Scriptures. Ioh. 6. the Lord ſaith: *euery one that the father giueth me, ſhall come vnto me, and all that commeth vnto me, I will not caſt forth.* And chap. 10. *My ſheepe heare my voice, and I know them, and I giue vnto them eternall life, neither ſhall they periſh for euer, and no man ſhall plucke them out of my hand. My father who gaue them me, is greater then all, neither can any man pull them out of my fathers hand.* 1. Ioh 2. *They went of from vs, but they were not of vs. For if they had been, they had ſurely continued with vs.* 2. Tim. 2. *The foundation of God ſtandeth ſure, hauing this ſeale: God knoweth who are his.* As alſo Apoc. 7. there is mention made of the ſeale of the liuing God, and of the certaine number of them that are ſealed in their foreheads: to wit, of the ſeruants of God, whom his grace preſerueth harmeles, and vntouched among the midſt of the ſtormes of calamities vpon ſea and land. So afterward in the ſame booke, chapter 13. and 17.

power

power is giuen to the Dragon and beast to seduce the whole earth: yet the elect are excepted, whose names are written in the booke of life, from the foundation of the world. Therefore the elect cannot be deceiued, at the least finally. As also Mat.24. *False Christs and Prophets shall arise, and shall worke great signes and miracles, to seduce, if it might bee, the very elect.* What meaneth that saying of Paul, Rom.8. *Wee know that all things worke for good to them that loue God, that is, that are called of purpose. All things* he saith, euen *euill things,* yea *sinnes* themselues, as Augustine witnesseth. And most plainly the Apostle confirming the same, addeth: *For whom hee foreknew, them hee predestinated also to bee made conformable to the image of his sonne. Whom he predestinated, them he hath iustified, and glorified also. What shall we say then to these things? If God be for vs, who can be against vs? euen he who spared not his owne sonne, but gaue him for vs all, how shal he not with him giue vs all things also? Who shall accuse the elect of God? who shall condemne? who shall separate vs from the loue of Christ? Neither death nor life, &c.* And in the 9. chapter of the same Epistle: *It cannot bee that the word of God should faile. On whom he will he hath mercie, and whom he will hee hardeneth. Who shall resist his will?* And chap.11. *God hath not cast away his people whom he foreknew:* which thing he there sheweth by the example of Elias times, and of the Iewes of his time: among whom albeit farre degenerate, and enemies to the Gospell, yet God reserued to himselfe a remnant according to the election of grace. And he annexeth a saying worthie to bee remembred: *Israel obtained not that he sought for: but the elect attained it, and the rest were hardened.* And a little after: *Therefore as touching the Gospell they are enemies for your sakes, but in respect of election they are loued for their fathers sakes. For the gifts and calling of God are without repentance:* that is, surely fixed without changing, as Augustine expoundeth, who also warneth vs to vnderstand this saying, not of that calling whereof it is sayd: *Many are called, &c.* but of that, whereby the elect are called.

In Soliloq.c.28.

Secondly,

Secondly, the propounded ſentence leaneth on moſt effectuall reaſons. For what things God from eternitie foreknoweth, they muſt needes certainly and vnfallibly come to paſſe, as they be foreknowne of him. For foreknowledge is the knowledge of a thing that ſhall be. And that which ſhal come to paſſe, muſt needes bee done. And it is confeſſed already, that God foreknoweth who ſhall be ſaued, and who ſhall be damned. *Ergo*, &c. 2 Predeſtination is vnchangeable. The 1. reaſon.

Further, the decrees of God are vnchangeable. But election and reprobation (as it is ſaid) be the decrees of God, of ſauing whom he will in mercie, and condemning whom hee will in iuſtice. Therefore it cannot be, but both election and alſo reprobation is firme and immutable, ſo that neither the elect can periſh, nor the reprobates be ſaued. For of the immutabilitie of Gods ſecrets it is ſaid: *The ſtrength of Iſrael will not lye, nor repent. For he is not a man, that he ſhould repent.* Alſo, *God is not as a man, that he ſhould lye, nor as the ſonne of man, that he ſhould be changed. He hath ſaid, and ſhall he not doe? he hath ſpoken, and ſhall he not accompliſh?* And in Eſay: *The Lord of hoſts hath decreed, and who can breake it? The hand of the Lord is ſtretched out, and who ſhal turne it away?* And, *My counſell ſhall ſtand, and I will doe all my will.* The 2. reaſon. 1. *Sam.* 15. 29. *Numb.* 23. 23. *Eſay* 14. 24. 27. *Cap.* 46. 10.

But in that God now and then denounceth and threateneth ſome things, which yet afterwards he doth not, by the example of the Niniuites, and of Ezechias: wee muſt vnderſtand, that therein the Scripture ſpeaketh according to the nature of ſecond cauſes, or els with the condition ſecretly vnderſtood of repentance, and prayer, as Iere. 18. ſuch like ſayings are expounded: and not in reſpect of Gods ſimple and abſolute decree. In which ſenſe it is well ſaid of Gregorie: *The Lord knoweth how to change his ſaying, but neuer knoweth how to change his counſell.* And of Auguſtine: *God knoweth how to change his ſaying, if we would change our life.* A doubte.

Thirdly, examples manifeſtly proue the infalliblenes of predeſtination. Pharao, Sehon, and the kings of the Canaanites with their ſubiects were appointed to deſtruction. What The 3. reaſon.

was done? their hearts were hardened, that they might fight against Israel and perish for their sinnes. And it is expressely written: *It came of the Lord to harden their hearts to fight with Israel, that he might destroy them.* So Elies sonnes hearkened not to the voyce of their father, because the Lord had appointed to destroy them. Roboam heard not the people, because it pleased the Lord by that meanes to rent the kingdome, and to pull it away from Salomons race. Absalom and every man of Israel despised the good counsell of Achitophel, and heard Husai: because the Lord minded to destroy Achitophels counsell, to punish Absalom. Likewise nothing of the word of the Lord against Ahabs house fell to the ground, but the Lord accomplished as hee had spoken by his seruant Elias.

Exod.4. Deut.2. Ios.11. 1.Sam.2. 2.King.12. 2.Sam.7. 2.King.10.

On the other side, how wonderfully was Ioseph, when his brethren went about to kill him, sent into Egypt, and aduanced to the gouernment of the kingdome, that the counsel of the Lord might be fulfilled? What was of lesse hope in the eyes of men, than Dauids raigne? Yet he rose to the dignitie of the kingdome out of all his persecutions, and gouerned the people by the knowledge of his hands; that the Lords counsell might stand, when all the deuises and counsels of the people were scattered. These things are plaine and cleere.

Gen.37.39.41. 50.

But that is more notable that wee reade of Christ himselfe. Herod and Pontius Pilate with the Gentiles and people of Israel were gathered together against him, to doe whatsoeuer the hand and counsell of the Lord had before determined to bee done. And when by the determinate counsell and prouidence of God they had taken him, being yeelded vnto them, with wicked hands they crucified and slue him, and fulfilled all things that the Prophets had written of him, albeit all the while they went about another thing. What shall we say of the Apostle, and teacher of the Gentiles? who first was a blasphemer, and a persecutor, and an oppressor, how mightily and miraculously was he called to the Gospell, when it pleased God, who had separated him from

Acts 2. & 4. Chap.13. 1.Tim.1. Gal.1.

from his mothers wombe? And to vse not so much examples of persons, as of nations: the Gentiles, who sought not after righteousnesse, attained vnto it, and the Lord was found of them who sought him not, and made manifest to them that did not enquire after him: But Israel did gainsay, and seeking his owne righteousnes, was not subiect to the righteousnesse of God. For the elect obtained it, the rest were hardened, as it is written: *He gaue them the spirit of slumber, eyes that they should not see, and eares that they should not heare.* *Rom. 9 & 10. Esa. 65.* *Rom. 11.*

Fourthly, the same doctrine of the vnchangeablenes of Gods predestination, is in sundrie places mentioned of Augustine, as *cap. 7. de correp. & grat. If any of the elect perisheth, God is deceiued, and is ouercome by mans sinne: but none of them perisheth, because God is not deceiued, nor ouercome by any thing.* But he speaketh of such as be elected to raigne with Christ, and not in that sense as Iudas was elected to the worke whereto he serued. And in his answere to the Articles falsely laid to his charge: *The predestination of God, albeit it be vncertaine with vs, yet with him, who made the things that shall come to passe, it abideth vnchangeable: neither doth he darken the things that he inlighteneth, nor destroyeth what he doth build, nor plucketh vp what he hath planted. For the gifts and calling of God are without repentance, and the foundation of God standeth sure, hauing this seale: The Lord knoweth who are his.* And most notably, *in Soliloq. cap. 28. All of vs are as a menstruous cloth, comming out of a corrupt and filthie lumpe: but thou that only art cleane, doest purifie them in whom it pleaseth thee to dwell, whom without their merits thou hast predestinated before the world, and chosen for thy selfe to be a holy temple, whose names and number thou knowest, and who cannot perish, to whom all things worke for the best, yea euen their very sinnes. For when they fall, they shall not fall downe, because thou puttest vnder thine hand, keeping all their bones, that none of them bee broken. But yet the death of sinners is most miserable, (those I meane) whom (before thou madest heauen and earth) according to the great depth of thy iudgements, being secret, yet alwaies iust, thou didst foreknow for eternall* The 4. reason. The Lord knoweth from euerlasting the names and number of elect and reprobates.

ternall death, whose names and merites are numbred with thee, who hast numbred the sand of the sea, and fadomed the bottome of the depth: whom thou hast left in their vncleannes, to whom all things worke for euill, yea their very praier is turned into sin, that if they should ascend into heauen, and make their neast among the starres, they might as dunge perish, and rot in the end.

All things worke for the worst to reprobates, yea, euen their prayers.

Likewise the Author of the calling of the Gentils, lib. 2. cap. 10. saith: *All the sonnes of adoption not onely are elect at the time of their calling here in this life, but also before the world was made: in which election, what man soeuer was not in Christ foreknowne, shall by no meanes be made partaker of him.* And by and by. *The foreknowledge of God looseth nothing of the fulnes of the members of Christs bodie, and the whole summe foreknowne, and in Christ before the world forechosen, cannot bee by any hurt diminished.* No man can doubt that this is Luthers verie doctrine, that readeth his booke of seruile will, where he often mentioneth, that the elect are builded vp by the word, and made better, and that the reprobates are offended, and become worse: that they amend their life by the holie Ghost, and that the other perish without amendment: and if the elect bee in an error, yet that before their death they do come into the right way: that this is necessary, and that they cannot finally bee offended. And *præfat. ad Rom.* he writeth, *that the decree is stable, and the necessitie vnmoueable of Gods predestination:* and he saith, *that this necessitie is verie necessarie for our saluation and consolation: because we be so weake in our selues, that if saluation stoode in vs, verie few or none should be saued: for the deuill would conquer all. But now seeing this sure and most certaine decree of God cannot bee chaunged, nor abolished, by any creature, wee haue hope that at length we shall ouercome sin, albeit now it rage in our flesh.* These things in that place saith Luther. But as it is a point of sound doctrine, to hold, that ỹ predestinate number of the chosen can neither be increased nor diminished: so not to rest therein is Pelagianisme, as Prosper testifieth. Which Hilarie also confirmeth, reporting *that the remnants of the*

Cap. 148.

Cap. 40.

Cap. 59.

Cap. 152.

To say that the elect may be increased or diminished, is Pelagianisme. *Epistolis ad Augustt.*

Pelagians

Pelagians tooke it hardly, that such as were of sound faith, preached that men were so predestinated both to the one and the other state, that none could go from one to the other.

By these things then it is manifest, that such as be predestinate to eternall life, doe not perish, yea cannot possibly: and that because of the counsell of Gods will, that cannot be infringed, or hindred by any creature. It is plaine also, that the number of such as shall bee saued, is sure and certaine with the Lorde, who knowes his owne, and numbereth the sand of the sea. Whereunto Augustine *de Correp. & gra. cap.* 13. *The number of them that be predestinated to the kingdome of God is so certaine, that nothing may bee added to them, nor taken from them.* Againe *ad Laur. cap.* 29. *The number of the blessed, whether it be that which is, or that which shall be, is in the eye of that workeman, that calleth things that bee not, as though they were, and disposeth all things in number, weight and measure.* And whereas some thinke that the number of the elect is precisely so great, as there be deuils, that fell from the society of the Angels, it is surely curiosity. Augustines opinion is better in the place now alleaged: who albeit hee acknowledge that the elect among men doe come in the place of the Angels that fell, to restore the city of GOD, yet hee saith nothing of the equality of the number, yea hee leaueth it in doubt, as a secret knowen to God. For to what purpose should a man auouch a thing with perill, that safely he may be ignorant of?

1 The elect cannot perish.

2 Their number is certaine.

3

CHAP. XX.

Answeres to such obiections, as are wont to be made against the vnchaungeablenes of Predestination.

BVt some obiect vnto vs in this place, that a windowe is opened to impiety, by making as it were sides, whereto neither must any thing be added, nor any thing detracted: & fatall necessity is brought in: *the free will of man denied: the*

The summe of the obiections of both kinds.

ministerie of the word and praiers taken away: sinners are excused; and (which God forbid) God is accused as the author of sin: and men are prouoked to despaire, and such other like, whereby subtil detractors openly vaunt themselues, as the Pelagians did in old time, by the report of Prosper and Hilarie. Further beside these consequences of mans reason naughtily wrested, there bee some places of Scripture obiected, but in vaine as we shall see.

Obiection 1. First, *therefore they cauill, that a windowe is opened to hainous offences, because men thus thinke: It must needes be done that God hath predestinated: Therefore whether I do well or ill, if I be predestinated to Gods kingdome, I shall be saued: if I be not, I shall be damned.*

Answere. I answeare. What ignorant men, I will not say, Epicures thinke or not thinke, it is nothing to vs. For manie abuse euen the doctrine of grace, and thinke; because we are iustified freely, men must giue themselues to sin, that grace may abound: whose iudgement is iust, saith Paul. But that must not bee imputed to the doctrine, but to the abuse of it. *For first it belongeth not to vs to giue sentence of Gods secretes, but the will of God reuealed in his word is to be followed. And that commaundeth vs to heare the sonne, to repent and to beleeue the Gospell, that we may be saued.* So Luther represseth those wicked speeches, on the 26. of Genesis, and elsewhere. *For it is all one, as if a man said: what God hath appointed must be; therefore all care of our soules, and all our labour is vncertaine, and to no purpose.*

Rom. 3.

Predestination not onely appointeth the end, but the meanes to the end. Rom. 8. Ephes. 1.

2 Secondly, predestination not onely appointeth the ende, but also the meanes vnto the end, as the Apostle saith: *whom hee hath predestinated, them also hee hath called, iustified, and glorified.* Also, *Hee hath chosen vs in him that wee should bee holy, and without blame before him.* Wherefore, it is a platting of a contradiction, that he who is predestinated, can will and do euill finally. Yea rather, as Augstine writeth, *they that be of the number of the chosen & predestinate, albeit they leade a bad life for a time, yet through the goodnes of God they are brought to repentance, and are not taken out of this life in their sins:*

Contra. Iul. lib. 6. cap. 3.

ſins: for predeſtination is the preparation of Gods benefites whereby as many as be deliuered, are moſt certainely deliuered. Therefore that vaine and idle reaſon (as it is called) doth not trouble vs, which if wee ſhould obey, it is to no purpoſe whatſoeuer we do in our life.

But let the obiection be turned vpon them, that ſo bring in predeſtination, that they ſeparate the means from the end. In old time ſuch was the hereſie of the *Predeſtinati*, who, (as Sigebert witneſſeth in Chron.) ſprung vp vnder Honorius the Emperor, and Pope Zoſimus, were ſo called of the doctrine, they held: becauſe naughtily vnderſtanding predeſtination and grace, they auouched, that neither the ſtudy of good works profited them that liued well, if they were predeſtinated of God to death, nor that the vngodly were hurt by wicked liuing, if they were predeſtinated of God to life. By which aſſertion they withdrew good men from good things, and ſtirred vp euill men to wickednes. The hereſie of the predeſtinati.

Another obiection was of deſtiny, that it was brought in if all things depend on the ſtable & immutable decree of *Predeſtination*; as for example, who ſhall receiue the word, who not: who ſhall beleeue, who ſhall not, and thereby who ſhall be ſaued, who damned. The ſecond obiection of fate or deſteny.

I anſwere. We preach not deſtinie but the depth of Gods grace, whereby the difference is made of the elect from the lumpe of perdition, the reſt in the ſame lumpe being forſaken by the iuſt iudgement of God. And whereas the order of Gods grace, and his iudgement is vnmoueable, that maketh nothing for fate or deſtinie: vnleſſe peraduenture we ſhould take *fatum* to be deriued of *fando*, which is of ſpeaking. For we cannot denie, that God once ſpake, that is, vnmoueably and vnchangeably decreed, what things he would doe, as he knew vnchangeably all things that ſhould bee, in which reſpect (as Auguſtine writteth) wee may ſay, *fatum* hath his name of *fando*. But this name was wont to be vnderſtood in another matter. For in the commō vſe of ſpeaking, by *fate* men vnderſtand the force of the poſition of the ſtarres and planets, as it falleth out, when a man is borne, or conceaued, *De Ciuit. Dei lib. 5. cap. 9.* The Mathematicall fate.

Naturall and poeticall fate.

or newly formed, & this is the *Mathematicall fate*. Also those things are of many writers called fatal, which happen beside the will of God, and men, by the neceſſitie of a certaine order, as that verſe ſheweth:

What once prepared is to be,
Surmounteth Ioue his high degree.

And in Homer (the prince of Poetes) Iupiter lamenteth, that he could not deliuer from death his deare ſonne Sarpedon, whom fate compelled to die: Likewiſe Neptune mourneth becauſe he could not hinder the returne of Vliſſes into his countrey, that he might reuenge Cyclops his ſonne; for the fates had decreed that Vliſſes ſhould returne into Ithaca. And in Ouid the ſame Iupiter ſaith:

Thinkeſt thou alone (O daughter deare) from thee
to put away vnconquerable fate? And afterward:
The fates that ſtable be, and do abide for aye,
feare neither planets thunderbolts, nor any great decay.

The ſtoicall fate. *De Ciuit. Dei. lib. 5. cap. 5.*

Also this opinion is commonly attributed to the Stoicke philoſophers, albeit Auguſtine doeth mitigate their opinion) becauſe they ſaid that the knitting together of things by fate doth depend vpon Iupiter, whom they ſuppoſed to be the ſoueraigne God. For in Aulus Gellius *li. 6. cap. 2.* there is Chryſippus his definition of fate or deſtinie: *that it is the naturall and vnchangeable coniunction & order of all things fro euerlaſting.* As Cicero alſo noteth the opinion of ſuch mē as ſay, that all things are brought to paſſe by a naturall binding and coupling together without interruption. Theſe dotings not only the Church, but alſo ſounder philoſophie reiecteth and condemneth: both becauſe they take from God his libertie and omnipotencie, and alſo becauſe they aboliſh the order and manner of working ordeined by Gods wiſedome in ſecond cauſes. For ſome ſecond cauſes bee ordeined of God to certaine and determined effectes, other be not, but of their owne nature are indifferent to bring forth this or that effect.

What fate is.

Cicero de fato.

E

te for Gods
ouidence
Lib. epiſt. 18.

Other men doe terme the connexion and order of all cauſes hanging on the wil of God by the name of fate, which weyſe to call Gods prouidence. So Anneus Seneca: (*The fates*

fates leade him that is willing, & draw him that is vnwilling,) most euidently called that fate, which in the same place hee had called the will of the highest father. And Apuleius saith, that fate is a diuine Lawe, whereby the inevitable purposes and entrepriſes of God are brought to passe. After the same maner Boëtius spake many things of fate. For he will haue a fatall order to depend vpon the simplicitie of the diuine prouidence: so that prouidence is a diuine way disposing all things, but fate is a disposition inherent in moueable things, that is, the execution of that eternall prouidence in God. And seeing fate proceedeth from the beginning of an immoueable prouidence, he writeth, that hence it commeth to passe, that it also is immutable.

In dogmate Platonis.

De caus. lib. 4.

How Gods prouidence and fate doe differ by Boetius.

With such men as these bee, if we credite Augustine, wee must not greatly contend about the worde, seeing they attribute the very order of causes, whereby euery thing is done that commeth to passe, to the will and power of the Soueragne God, whom most truely wee beleeue, both that hee knoweth all things before they be done, and also leaueth nothing vndisposed: and all powers are from him, albeit not all wils proceede from him. For euil wils are not from him, because they are against nature, which commeth from him. Yet because wee must speake of diuine things according to the rule of pietie, it is beter to abstaine from the word fate or destinie, as Augustine in the same place notably aduiseth vs chapter 1. *Humane kingdomes are altogether appointed by the diuine prouidence, which if a man therefore attribute to fate, because he vnderstandeth thereby the very will and power of God, let him hold his iudgement still, but let him reforme his tongue.*

De Ciuit. lib. 5. cap. 7.

Euill wils are not from God.

Christians must not haue the word fate or destinie in their mouther.

But it is an vngodly & sacrilegious thing, that some endeuour to finde fault with ỹ order of causes which are coupled together, which order is certaine with God foreknowing & disposing it: such men must at length needs fall to this point, that they will both deny Gods foreknoweldge, and also all prophecie, that is clearer then the light, (as Cicero did, *de diuinat.* 2. For if all future things be foreknowne, that they shall

Marke this well.

in

in that order come to passe, as they are foreknowne that they shall bee. And if they shall come to passe by this order, the order of things is certaine with God foreknowing them. And if the order of things be certaine, the order of causes also is certaine. For not any thing can be done, before which there went not some efficient cause.

Obiection. 3. Of freewill.

But in this order of causes that are ioyned one with another, is there any libertie of our free will? Doeth the chaine of predestination constraine the very motions also of mens mindes?

Answere. Libertie threefold.

I answere, there is a *threefold libertie* according to the common distinction: *libertie from coaction, from sinne, and from miserie.* Of these three, *libertie from coaction or compulsion is the propertie of the will, that cannot be lost*, as Bernard sayeth, that is, that whatsoeuer it willeth, whether it bee that which is good, by the grace of God: or that which is euill of it one nature, it alwayes willeth it freely, that is, with a voluntary motion, and not by compulsion. Wee doe surely many things against our will, and compelled: yet the will it selfe can desire or chuse nothing vnwillingly and forced: because if it should wil by constraint, it should vnwillingly wil, which implyeth a contradiction. Otherwise as it is in Augustine, *man naughtily vsing freewill lost both himselfe and it, and hereby, hee that is the seruant of sinne, is at libertie to sin, but to doe righteously he is not free, vnles being deliuered from sinne, he begin to be the seruant of righteousnesse.* Moreouer, if by *free* be meãt that, which is subiect to none, nor dependeth vpon any other thing, or is limited, in that sense wee must not doubt, that there can be no libertie of mans will, but that all things are done of necessitie, as God hath foreknowne, and worketh by his vnfallible counsel, and power, as Luther often mentioneth in many places in his booke of seruile will. For as other things, so the elections of the wils of angels and men, are subiect to Gods prouidence, in whom we liue, bee, and are mooued, and who inclyneth the heart of a king, whither souer he will. Gregorie Nyssene in his booke that he wrote of man, saith: *prouidence is of such things as be not in vs.* And

1

Enchir. cap 30.

2

Libertie from subiection the will hath not.

Cap. 160.

Acts 17.

Prou. 22.

Grego. Nyss.

Damas-

Damascene *lib. 2. orth. fid.* writeth, *that God foreknoweth only the things that are in vs, and doeth not foreordaine them.* Damascene.

But these are daungerous speeches, and ought not or cannot be admitted but very warily; as Thomas aduiseth vs: And Augustine much better: *All wils are subiect to the wil of God, euen all wils, because they haue no power but what he granteth them.* Tho. cont. gent. lib. 2. cap. 90. Aug. de Ciuit. Dei. lib. 5. cap 3.

But thou wilt say, What is determined of God, necessarily so commeth to passe, as it is determined. But all actions and motions of the mindes of men are determined of God. Therefore necessarily they so come to passe: & by the force of the consequent, there is in them no libertie of our will. This Syllogisme being granted, wee yet denie that which is inferred vpon it. For we must make difference betweene the *necessitie of coaction*, and *immutability*. That moueth violently through an externall beginning only but this imposeth surely a necessity vpon the second causes, that they effect this or that thing, and thereby also vpon the effects, that they so come to passe: yet it taketh not away the natures of things, but rather confirmeth them. Therefore albeit in respect of God, who foreseeth all things infallibly, and vnchaungeably foreordayneth them, *necessarily*, that is, *infallibly* and *vnchaungeably* all things come to passe: yet in respect of the second causes. (them I meane, that are not in their owne nature limited to certayne effects, as be all the willes of Angels and men,) many things are done contingently, and by chance. And it is to be marked, that, seeing effects haue their names of their next causes, such effects are rightly called contingent: euen as they, that arise of second causes necessarily working, (as the motions of heauen, the heate of fire,) are, and are called necessarie: albeit notwithstanding in respect of God, altering the order of nature, as often as pleaseth him, contingencie or chaunce hath also place in such. Examples confirme this answere. As for example Christ must suffer and be slaine, yet he suffered and dyed willingly, as it is written: *I lay downe my life, that I may take it againe. No man taketh it from me. I haue power to lay it downe, and I haue power to take it againe.* Also, *All things* Obiection. a a a Answere. a Necessities two fold. a Things in respect of God necessarily come to passe, but in respect of second causes most things are contingent, and casuall. chance Examples hereof. Luke 24. Iohn 10.

must

must bee fulfilled, which were written of him: yet what was more casuall, considering the natures of second causes, than that the souldiers cast lots for Christs coate? that they brake not a bone of him? and such like. In the Angels also & perfect spirits in heauen, so mightie is the kingdome of grace, that necessarily they doe not sinne: shall we therfore depriue them of the libertie of their will? What shall wee say of God himselfe, who is vnchangeably good, who must needes alwaies liue, and foreknow all things? Yet God forbid that we should put the life and foreknowledge of God vnder necessitie: as neither is his power diminished, when he is said, that he cannot dye, or bee deceiued. Which example Augustine also vseth: where hee answereth in like maner the foresaid question by that distinction of a twofold necessitie. And chapter 9. he writeth, *that it doth not follow, that, if there bee with God a certaine order of causes, therefore nothing is in our will, seeing in the very order of causes euen our willes are accounted.* Anselme writeth at large of this matter, concerning the agreement of Gods foreknowledge and predestination with freewill.

De Ciuit. Dei. lib. 5. cap. 10.

CHAP. XXI.

Answers to the other obiections.

Obiection 4. Whether the ministery of the worde be ouerthrowne by predestination.

BVt they say, *that by the doctrine of Gods vnchangeable predestination the ministerie of the word is ouerthrowne, and cleane taken away: to wit, all instructions, exhortations, reproofes, consolations, and lastly all doctrine both publikely and priuatly. For what things are vnchangeably predestinated of God to be done, in vaine are meanes vsed in them: And such is the saluation of men: Therefore such meanes are vsed in vaine.*

Answere. But there is an error in the Maior, which onely is true touching meanes, that are not ordained of God, or els, without which it is manifest that hee will bring to passe those vnchangeable euents. But it is of no force concerning those meanes

meanes, which euen he himselfe pleaseth to vse for the ends appointed of him, and hath also commanded vs to vse them. And such are those meanes that are mentioned in the obiection. For it is written: *Giue heede to exhortation and reading: practise these, continue therein: take heede to thy selfe and to doctrine. For if thou do this, thou shalt saue thy selfe, and those that heare thee.* Also, *Be instant in the word, in season, out of season, rebuke, reproue, exhort with all trueth and doctrine, watch in all things.* And the Lord himselfe saith: *If thy brother sinne against thee, goe and tell him his fault, &c. if hee heare thee, thou hast wonne thy brother.* And euery where wee are commaunded to stirre vp the slothfull, to reproue those that sinne that they may repent. 1. Tim. 4. 2. Tim. 4. Matth. 18. Iam. 5. 19. Iud. vers. 21.

Further it is certaine, that predestination belongeth not onely to the end, namely the saluation of such as be predestinate, but to the meanes also leading to that end: the word of God and experience bearing witnesse, that it is giuen to very few to receiue the doctrine of saluation by the Lord himselfe or by Angels, without the preaching ministerie of man: and that it is giuen to many to beleeue in God by men. For God obserueth this order commonly towards his elect, that whom he hath seuered from damnation by the bountifulnes of his grace, for them he procureth his Gospell to bee heard, and when they heare, moueth them to beleeue, and to continue vnto the end in faith, which worketh by loue, and to repent vpon admonition, if at any time they go astray. Yea and some also hee bringeth backe into the way which they had forsaken, without the reproofe of men. Predestination comprehendeth both the end and the meanes to the end. *Aug. de bono pers. cap. 19.* *Aug. de Cor. & grat. cap. 7.*

But in the children of perdition it commeth to passe that is written, *that they hearing heare not*, that is, *hearing by the sense of the body, they heare not with the assent of the heart.* In the meane while, seeing wee know not who belong to the number of the predestinate, who not, we must be so affected with loue, that we wish al to be saued, warning & reproouing all and euery one as occasion is offered, with meekenes, waiting if at one time or other God will giue them to acknowledge *De bono pers. cap. 14.* *De Correp. & grat. cap. 15.* 2. Tim. 2.

ledge the trueth, and escaping out of the snare of the deuill, (of whom they are held captiues) to receiue a sounder minde. Therefore let vs doe our dutie, applying brotherly correction to all men, that they perish not, or destroy others: but it belongeth to God to make the same profitable vnto them, who he himselfe hath foreknowne, and predestinated to bee conformable to the image of his sonne. And albeit hee make it not profitable to all, (for many are the children of perdition) yet it is sufficient for vs, that we doe deliuer our owne soules, while they perish not through our fault. As the Lord saith to Ezechiel: *When I shall say to the wicked, thou shalt surely die: and thou hast not warned him, nor spoken to him to returne from his wicked way, that he might liue: that wicked man shall die, but I will require his blood at thy hand. But if thou hast warned him, and he hath not repented of his wickednes, he shall die in his iniquitie, but thou hast deliuered thine owne soule.* And Paul witnesseth, *that we are the sweete sauour of Christ to God in them that are saued, and in them that perish.* The vngodly also are made without excuse in hearing what they ought to do, least they should say: *If I had knowne it, I would haue done it: therefore I did it not, because I knew it not.*

We must doe our dutie, in reprouing others, though we doe not profit them, and why.

Cap.3.

2.Cor.2.

Obiection 5. Whether praying be in vain, if Gods purpose be vnchangeable.

The same account is to be made of praiers, which the vnchangeablenes of Gods predestination and purpose maketh not any whit the more idle, as some naughtily suppose. For albeit by prayers Gods predestination is neuer changed, yet by them wee are holpen as by certaine meanes hereunto ordained of God, both to attaine vnto many effects, and also to the very ende of predestination, according to the promise: *Euery one that calleth on the name of the Lord, shall bee saued.* And in the Gospell: *Aske and it shall be giuen you. For whosoeuer asketh, receiueth.* And anone: *how much more will your heauenly father giue the holy Ghost to them that aske of of him?*

Luke 11.

But here it must be marked, that what things the Saints obtaine by praying, they were so predestinated, that by prayers they should bee obtained, as Gregorie well said. To which purpose

purpose Augustine also saith, *that prayers much availe to obtaine those things, which God foreknew that he would grant to them that pray.* *Dial.lib.1. Ang.de Ciuit. Dei.li.5 c.10.*

Thus a double error is excluded. One is of certaine superstitious men, as though the decree of God made concerning some man, (put the case of condemning him) might be altered by sacrifices and prayers: as the tale is of Traiane the Emperour, that when he was in hell, (the place of reprobates) he was from thence deliuered by the prayers of Gregorie. The other error on the contrary faulteth, as though a thing so holesome and so necessarie, namely prayer, *(the onely entercourse betweene man and God,* as Boethius saith) should seeme to haue no force, because God hath constantly appointed whom he will saue, and whom he will damne: the one pertaining to his mercie, the other to his iudgement. 1 A double error confuted. The tale of Traiane. 2

And wee must not heare, not tolerate wicked men being both ignorant, and also hurtfull and bold, who when they do amisse, and securely delight in sinnes, flie to the necessitie of predestination, as to a certaine sanctuarie, and what things they wickedly commit, they say must be attributed to predestination. Whereby they would seeme to bee blameles, and put all the fault in God, as the author of sinnes, as Rom.9. such men say: *Why is he yet angry? For who shall resist his will?* But Iames rightly reproueth those men that goe about to excuse themselues from God. *Let no man when he is tempted, say, that he is tempted of God: but euery one is tempted, when he is drawne away by his owne concupiscence. Then lust, after it hath conceaued, bringeth forth sinne.* And the booke of Ecclesiasticus confuteth a double impietie with one and the same answere, chapter 15. *Say not thou, the Lord hath caused me to sinne: for thou oughtest not to doe the things that he hateth. Say not thou, he hath lead me into error, for hee hath no neede of the wicked man. The Lord hateth all abomination, and they that feare him, loue it not. He made man from the beginning, and left him in the will of his owne counsell. If thou wilt, thou shalt obserue the commandements.* Obiection 6. Sinners are not excused. *Iam.1.13.*

Doubtles these are the fountaines of sinnes, properly belonging

longing to sinners, lust, and their free will: for man is not cõpelled to commit euils, but he doth them of his own accord, and greatly liketh and alloweth them, as these sayings of Scriptures testifie. *He would not vnderstand to doe well.* And, *they would not receiue instruction*, and many more like in the bookes of Scriptures. But Gods predestination ought not to be accounted the fountaine of sinnes. *For by the helpe thereof* (as Augustine notably hath left in writing) *wee know that many are held backe from falling, but none caused to fall, and hereby predestination is the cause that many stand, and that no man falleth. Therefore* (saith he) *it is a detestable opinion, that supposeth God to bee the author of any euill will, or euill action. And when men sinne, they serue their owne lusts and desires: but when they auoide euill, and doe good, the waies of men are guided by the Lord to delight in his way.* And elsewhere. *They that are without the grace of predestination, that is, strangers from the purpose of God, and abide in euill workes, we doe not say, as you thinke, that they are so ordained of God the creator of all, that they should perish, as though hee made them to liue wickedly, and cast them headlong into euery deadly worke. Farre bee that from the purpose of God. Neither say we, as you imagine, albeit they be willing to beleeue, and to giue themselues to good workes, yet that God will not bestow these vpon them, seeing such willingnes is the gift of God, &c.* These things that father opposed to that blasphemous spirit, that railed on the truth by the Pelagians. But the same spirit abideth euen at this day in the aduersaries, who imagine otherwise than wee iudge, as though God forced the reprobates to sinne, casteth them downe, carrieth them away, and violently trampleth vpon them, their cause vnheard. O blasphemie!

Ad artic. fals. impos.

Hypognost. 6.

Huber. thes. 292

An instance of the aduersaries.

But they except against vs, that sinners seeme blameles, that they obey not the trueth, because obedience it selfe in his gift. This (say they) we receiue not, why then are wee reproued, as though we could giue it to our selues, and by our will will not giue it? The argument is such as this is:

They that receiue not faith and conuersion of God, seeme excusable:

cuſable: becauſe wee cannot haue faith and conuerſion, vnles God giue it vs.

But ſuch are all thoſe that repent not.

Ergo.

Here the Maior is falſe, albeit it ſeeme goodly to humane reaſon: becauſe God made man vpright from the beginning, and created him after his owne image: but man through his owne malice, and the deuill the prouoker, falling from his vprightnes, wherein hee was firſt made, became wicked. Is God a debter vnto vs to reſtore vs, becauſe we loſt grace receiued? Or ſhall it not therefore be lawfull for him to require againe of vs, that which is his owne? He hath power to exact it, and hath power alſo to remit it. But of whom it muſt bee exacted, and to whom it muſt be remitted, it belongs to the Lord to iudge, and not to the debters.

But (ſay they) *the reprobates, while God forſaketh and hardeneth them, cannot auoide ſinnes. And it ſeemeth vniuſt, if God ſhould puniſh a man for thoſe things that he cannot auoide.* Obiection.

I know ſurely that this ſeemeth vniuſt to Albert Pighius, and other Sophiſters, whoſe wiſedome God hath made fooliſhnes, but how vniuſtly, it is manifeſt: for if that reaſon were any thing worth, God could not without a token of crueltie and iniuſtice puniſh originall ſinne, which certainly no man can auoide in his birth. Anſwere.

They obiect this alſo: *He that foreſeeth ſinne, and doth not hinder it when he may, is not without fault. God foreſeeth ſins, and doth not hinder them, when he might moſt eaſily. Therefore, &c.* Obiection.

Hereunto ſome make anſwere, that God doth not put away ſinnes, becauſe hee will haue his reaſonable creature to retaine his libertie, and choiſe of good and euil, which otherwiſe he ſhould loſe. But if that reaſon were forcible, either Gods grace ſhould be deſtroyed, whereby the godly and elect auoide ſinnes, or els they muſt be ſaid to want the choiſe of good and euill. Therefore to anſwer more truly, we muſt here remember, that wee ought not to diſpute of the righ- Anſwere.

teousnes of God after the rule of mans righteousnes. The first proposition taketh place concerning men, and not concerning God. For men both by the societie of nature, & Gods law are bound one to another, that one should procure the welfare of another, and hinder the destruction. But God is bound to none, and he may doe with his creature what hee will, without the iniurie of the creature, as Lord of all, and having full dominion ouer his owne goods. Further, because of his omnipotent goodnes and wisedome, he can tell how to worke good euen of euill, which men cannot doe.

Which things seeing they stand thus, let no man in his heart accuse God, who will render to euery one according to his workes: but let euery one blame himselfe when he sinneth, and let him say, when he is damned: *Thou art iust O Lord in all that thou doest vnto vs, and all thy iudgements are true.* And whosoeuer is set free, let him say: *The Lord is mercifull and full of compassion, he hath not recompenced vs according to our sinnes.*

Psalm. 102.

Psalm. 144.

Obiection. 7. Predestination is the ground of our comfort, and no cause of desperation.

As for that that was added touching despaire, that it was bred in the mindes of men by the doctrine of the constant and vnchangeable purpose both of Gods election and reprobation, it is also a meere slaunder. Nay it is the most true ground of all our comfort and saluation, that we know that God hath chosen his owne in Christ before the foundation of the world, who beleeue in him, and hath predestinated them vnto adoption, according to the good pleasure of his owne will: and that this purpose of free election, and predestination is so firme, that neither it can bee changed of any creature, neither doth God euer repent him of his gifts and calling. This thing the places of Scripture euery where confirme, which speake of predestination: as what the Apostle saith: *The foundation of God standeth sure, hauing this seale; The Lord knoweth who are his.* Doubtles the Scripture speaketh this to our consolation, least wee should be troubled for the reuolt of some men from the Gospell, and for other offences. And more fully Rom. 8. *We know that all things work for the best to them that loue God, that is, to them who are cal-*

2. Tim. 2.

led

led of purpose. For whom he foreknew, them he predestinated also to be made conformable to his image, &c. And thus concludeth; *I am perswaded that neither death nor life, nor Angels, nor any creature can separate vs from the loue of God which is in Christ Iesu.* We see how the Apostle armeth vs against all temptations of this world with this perswasion, that election is sure and stable, whereby wee are chosen in Christ vnto eternall life freely and of his meere loue: as the Lord also in the Gospell comforteth vs therewith: *that the elect cannot be seduced: that he suffereth not his sheepe to bee plucked out of his hand: that our names are written in heauen.* Also, *feare not little flocke, for it pleaseth your father to giue you a kingdome.* And in Iohn, least the faithfull should be offended through the obstinacie of the vnbeleeuers: *whatsoeuer the father giueth me* (saith he) *commeth vnto me, and he that commeth vnto me, I will not cast him forth: because I came downe from heauen, to doe his will that sent me.* Therefore by the view of these sayings of Scripture it appeareth, that the doctrine of the firmenes of Gods election is reuealed vnto vs for this cause, that it might bee the foundation of all certaintie, against all kinde of temptations, which arise either in respect of our infirmitie among so many dangers of the godly, or of the vnbeliefe or apostacie of others from the faith, or in respect of other things.

Matth.23. Ioh.10. Luke 10. & 12. Ioh.6.

Hereof saith Luther notably, when he had auouched, that the decree of predestination is sure and vnmoueable, addeth moreouer, *that this necessitie is most necessarie vnto saluation and consolation. He assigneth the reason, because we be so weake in our selues, that if our saluation consisted in our owne strēgth, very few or none should bee saued: for the deuill would ouercome all men. But now,* saith he, *seeing Gods decree is sure and most certaine, and cannot be altered by any creature, wee haue hope to ouercome sinne at the length.* Hee teacheth the same thing at large, and amplifieth it by the consideration of so many perils, and deuils daily assaulting vs. And surely it is a wonder, among so many streites, wherewith our life is beset,

Præfat. ad Rom. Luth. de ser. arb. cap. 244. Aug. de prædest. sanct. cap. 9.

that any man had rather betake himselfe to his owne infirmitie, than to the certainety of Gods promise and grace.

Obiection. I am vncertaine of my election, which maketh me sad.

But thou wilt say, the will of God concerning my selfe, is vncertaine vnto me. And this is it, that maketh me sad and sorowfull, that seeing there is a certaine and sealed number of them that be predestinate, which cannot be increased nor diminished, I am vncertaine, whether I belong to that number: if I knew this, I would rest my selfe in that sure foundation.

Answere.

Answere. This is one question, whence we may knowe our selues to be elect, whereof hereafter we will speake: and it is another, whether the firmenes of election serue to desperation rather than consolation. Then, this being now granted (albeit it ought not to bee granted) that Gods will is vncertaine vnto vs concerning our saluation, is thy will concerning thy selfe certaine vnto thee? *He that seemeth to stand, let him take heed least hee fall.* Therefore seeing both Gods will and thyne owne, that is, thyne endeuor and perseuerance as from thy selfe, as vncertayne: why doth not man commit his faith, hope, and charity vnto the stronger rather than to the weaker? And let these things bee spoken against the obiections of the first sort, that is, the consequences of humane reason.

De prædest. Sanct. cap. 9.

CHAP. XXII.

Answeres to some places of scripture, vsually obiected against the certainety of Predestination.

BVt they that make the grace of election common to all, and will haue it made frustrate of many afterwards, through vnthankefulnes, for the most part obiect these places out of the sacred Scriptures. First, *The Pharises and lawyers are saied to reiect the counsell of God against themselues: therefore they made frustrate vnto themselues election, which was common to them and others.*

The first place obiected, is *Luke 7. ver. 30. Hub. thes. 784.*

I answere. By the counsell of God in that place is not meant

meant election, or the ordination of the Phariſees to eternall life. For if they had been ordayned thereto, doubtles they had beleeued. But the will of God reuealed by the miniſtery of Iohn Baptiſt is noted, that ſuch as deſire to bee ſaued, and to flee from the wrath to come, ſhould be baptized with the baptiſme of repentance, and beleeue in him, that was to come after him, that is, in Chriſt Ieſu. Therefore this the Euangeliſt meaneth, that the people and the Publicanes obeyed the doctrine of Iohn to ſaluation: and that the Phariſees and Scribes did not obey to their great harme, indeuoring to eſtabliſh their owne righteouſnes. After this maner Paul to expreſſe his faithfulnes in his miniſtery, which he had receiued to teſtify the Goſpeil of the grace of God, ſaith, *that he eſchewed nothing, to the intent he might declare to the Epheſians all the counſell of God*, that is, faith and conuerſion, as the text there ſheweth. *Acts 13.48.* *Acts 20.*

2. Obiection. *They, to whom ſome of the epiſtles of the Apoſtles were written, were Saincts, and elect: yet in them many fell away from the faith, and periſhed. Therefore ſome elect doe periſh.* Obiection 2. *1. Theſſ. 1.* *1. Pet. 1.*

Vnto the Maior is anſwered, that they were Saints and elect, but not all, becauſe many are hypocrites in the aſſembly of the viſible church. Therefore the argument conſiſteth of pure particulars. Further, the name of the *Elect*, is not vſed after one ſort in the Scriptures. Beſide the ſpeciall ſignification, whereby ſuch as be foreordayned to eternall life, are called *Elect*, there is alſo this vſe of the word, that generally, (ſpeaking after the rule of charity, and not of faith) they are called *Elect*, whoſoeuer by outward calling are numbered with the people of God, whether in deed they bee already faithfull, and ſanctified, and elect before God, or not: and according to this general ſignification we graunt the whole argument. Anſwere.

3. Obiection of the booke of life is ſomewhat harder, when Dauid ſaith: *Let them be blotted out of the booke of the liuing, and not be written with the iuſt.* As alſo Moſes intreating for the people, praied, *Either forgiue their ſinnes, or if not,* Obiection 3. *Pſalm. 69.* *Exod. 32.*

The booke of life.

blot me I praie thee out of the booke that thou haſt written. To whom the Lorde anſwered: *Him that ſinneth againſt me, will I blot out of the booke of life. Therefore ſome written in the booke of life, may be thence blotted out, and conſequently, ſome predeſtinate to life, doe periſh,* becauſe the predeſtination of Saints and the booke of life, are all one; at the leaſt in ſubſtance, albeit they ſomewhat differ in reaſon. *For predeſtination is the very ordination of the Saintes to eternall life. But the booke of life metaphorically is nothing elſe, than the knowledge in the minde of God of them that be predeſtinate,* as *Tho. in 4. cap. ad Phillip.* and others expound.

How predeſtination and the booke of life differ.

Anſwere.

I anſwere. Auguſtine handling that place of the Pſalme, anſwereth this doubt after this ſort, that who ſo be in very deede written in the booke of life, not one of them is blotted out: but *blotting* out pertayneth to them onely, that not in very deede, but onely in their owne, and other mens opinions are written therin: and that ſuch are ſaid to be blotted out, when it is manifeſt in this world, or that which is to come, that they were not in the number of the predeſtinate. Some men make a diſtinction thus, that the booke of life is taken two maner of waies: either for the catalogue of the elect vnto eternall life, or els for the catalogue of them, that profeſſe the faith of Chriſt, and are counted among the members of the Church, whereof many doubtles are blotted out. So Ezechiel 13. it is ſaid of the falſe prophets: *They ſhall not be in the aſſembly of my people, and ſhall not be written in the writing, that is, in the booke of the houſe of Iſrael.* He meaneth, that, albeit falſe prophets would ſeeme to bee the people and Church of God, yea the piller thereof, they ſhould be ſo farre from beeing reckoned in that degree, as that they ſhould be accounted altogether ſtrangers from Gods people. The matter commeth all to one point. Auguſtine confirmeth the ſaid expoſition, partly by that that followeth in the words of Dauid: *and let them not be written with the righteous:* from whence he gathereth, that ſuch men, as touching Gods iudgement, were not yet written in the booke of the liuing: partly by other places of Scripture concerning the booke of life, as that

How a man is blotted out of the booke of life.

The booke of life taken two wayes.

which

which the ſpirit of God ſaith in the Apocal. *That they all ſhall worſhip the beaſt, whoſe names are not written in the booke of life.* Therefore ſaith Auguſtine, *they ſhall not worſhip, that are written.* Further Dauids propheſie is wholy directed againſt Iudas the traytor, & other obſtinate enemies of Chriſt, ſtrangers from the grace of election, reprobates, and children of perdition, as it is plaine by the interpretation of Paul. For thus he ſaith: *Iſrael obtained not that which he ſought for, but the elect haue obtayned it, and the reſt were hardened, as it is written: let their table be their ſnare: let their eyes be darkened, &c.* Theſe bee Dauids very words out of this very Pſalme: which ſeeing the ſpirit of God expoundeth of the reprobate Iewes, ſuch as pertaine not to election, it appeareth that their writing in the booke of life cannot otherwiſe be taken, than as farre forth as they gloried for a while in the title of the Church, till they were *blotted out*, that is, were declared to be caſtawaies, & no waie pertainnig to the body of the Church.

Apoc. 13. & 20. verſ. 15. & 21. 27. Act. 1.

Rom. 11.

But Moſes was one of the prediſtinate ſonnes of God, and truely written in the booke of the liuing. Therfore ſome truly written in the booke of life are blotted out of it, or may be blotted out.

An inſtance.

I denie the conſequence, becauſe the Maior which is omitted in the argument is falſe: to wit, that Moſes was blotted out, or could be blotted out of the booke of life. He ſurely wiſhed to be blotted out for the ſin of Iſrael, rather than the name of God ſhould be blaſphemed among the Gentiles: but it was not done, or could be done, becauſe he wiſhed it. Nether are we to maruell, that Moſes wiſhed that, that could not bee, ſeeing this is vſuall in the praiers of the Saints, that through a certaine vehement loue of God and their neighbor, their will is caried away euen vnto things that cannot be done. Example hereof we haue in this very wiſh of Moſes, who deſired to drawe rather vpon himſelfe the puniſhment and damnation of tranſgreſſors, if God would not at all pardon their ſin. For the iuſtice of God doth not ſuffer him to puniſh an innocent for an offender, but the ſoule that ſinneth ſhall die. Euen as Moſes that wiſhed ſuch a thing, was

Anſwere.

anſwered of the iudge of the worlde: *He that ſinneth againſt me, I will blot him out of the booke that I haue written.*

2.Sam.18. So Dauid prayed: *Who will graunt me, that I might die for thee, ſonne Abſolom?* Whereas yet it could not be, that hee ſhould die for Abſolom. Chriſt alſo knew well enough, that he muſt drinke of the cup, yet he ſaid: *Father if it be poſſible, let this cup paſſe from me.* And to vſe a moſt like example,

Rom.9. Paul wiſhed to bee *accurſed from Chriſt, for his brethren the Iſraelites*; that is, for the loue of Chriſt hee was ready, if it were poſſible to loſe the kingdome of heauen, and to goe to hell; as often Chryſoſtome expoundeth that place.

De compunct. cord. lib. 1. ſerm. de nulla regni ſpe. But as touching the Lordes anſwere to Moſes, when hee ſaith, *That he will blot him out of his booke, that hath ſinned againſt him*: the anſwere is all one, with that that we made before to the place of the Pſalme, which Ambroſe alſo vpon the ninth to the Romanes, plainely approueth by his iudgement, and among the later writers, Doctor Heerbrand ſubſcribeth vnto him. Therefore let Huber rather conſult with them, than ſcorne the trueth and the louers of it, and tauntingly terme them doubtfull Doctors, when as he himſelfe plaieth more truely, the doubtfull diſputer, dallying with the doubtfull ſignifications of wordes to deceiue others.

Heerb. diſp. de elect. & præd. theſ. 115. Hub theſ. 771. Equiuocos doctores.

Obiection.4. Heb.12. Beſide, it is obiected out of the twelfth chapter to the Hebrewes. *Yee are come to mount Sion, the citie of the liuing God, the heauenly Ieruſalem, and to thouſands of Angels, and to the companie of the firſt borne, &c. Take heede that yee deſpiſe not him that ſpeaketh, for if they eſcaped not, that deſpiſed him that ſpake in Gods name in the earth: much more wee, if wee abhorre him, who is from heauen.* Some of theſe, of whome this ſpeech is, doe fall away, and periſh for euer: becauſe hee terrifieth them with eternall puniſhments, if they reſiſt the worde. But theſe that are ſpoken of, are written in heauen: therefore ſome of ſuch doe periſh.

Anſwere. I anſwere that of pure perticulars nothing is concluded. Certainely

Certainly the *Minor* is onely particular: becauſe it is ſpoken of thoſe firſt begotten, that are written in heauen, and not of other whomſoeuer, that pertaine to their ſocietie and the Churches: among whom it is not to be doubted, that many are hypocrites, that ſhall in their time be iudged of the Lord. But (ſay they) it is written: *keepe that thou haſt, that no man take away thy crowne. He that ſtandeth, let him take heed leſt he fall. If God ſpared not the naturall branches, take heed, that he ſpare not thee alſo. In feare and trembling worke your ſalnation.* Theſe and the like exhortations and threatning pertaine to all, euen to Gods elect. Therefore the elect are not without perill of loſing ſaluation. Obiection. 5. Apoc. 3. 11. 1. Cor. 11. Rom 11. Phil. 2.

Anſwere. I anſwere. There is a fallacie from that which is not the cauſe, as if it were the cauſe: for whereas ſuch exhortations and threatnings meete vs in the Scriptures, it is not therefore done, becauſe the ſaluation of the elect is not in good ſafetie, as touching the grace of the chuſer: but ſeeing the elect carry about them and in them manifolde infirmities, and endure ſundry temptations of the world: the holy Ghoſt thinketh good, by thoſe meanes to worke in them watchfulnes and perſeuerance for their ſaluation.

Obiection. 6. 1. Cor. 9. But what ſhall we ſay to that of the Apoſtle, *I beat downe my body, & bring it into ſubiection, leaſt by any meanes, when I haue preached to others, my ſelfe become a reprobate.* Paul *doubtleſſe was elected. yet he laboured that he might not bee a reprobate.*

Anſwere. I anſwere. Grammar vndoeth this knot. For a reprobate is here oppoſed to one approued, and the meaning is, that hee went before others in example, leaſt by not doing what he taught, he ſhould bring himſelfe into contempt. So ſiluer is called reprobate, Ieremie 6. 30. And diuerſe times this ſignification meeteth vs, as 2. Cor. 13. 6. 7. Secondly though we ſhould grant, that reprobate here is taken for one that is to be condemned in eternall death, what conſequence is this? Paul and other elected to life chaſtiſe their fleſh, and vſe other exerciſes of faith and repentance, that they periſh not: Therefore

fore some of the elect doe fall away from grace. Nay therefore they doe not fall away because they carefully shunne falles, and vse the meanes vnto saluation.

WHETHER AND HOW WE MAY BE CERTAINE AND SVRE OF OVR Election in Christ.

CHAP. XXIII.

Of the certainety of saluation, and therefore of Election, against the Papistes.

THe elect of God (as we haue seen) haue an excellent prerogatiue, and dignitie, whom no creature can separate from his loue in Christ Iesu, in whom before the world they were vnchangeably predestinated to eternall glory, But that we may be partakers of this consolation, we must consider,

1 2 3 1. *Whether and* 2. *how wee may be certaine of our election in Christ.* Where also we wil touch, 3. *what we must iudge in this point of our brethren in Christ; and of our neighbour in generall.* The first of these three questions was wont to be in controuersie betweene vs and the Papistes. For albeit they maintaine as well as we, the firmenes and certaintie of Gods election in it selfe: yet they would haue it to bee vncertaine to vs, as long as we liue in this mortal life, whether we be in the nũber of the elect, & those that shall be saued: yea, whether in this life we bee in fauour with God: neither suppose they that it cã possibly be known without especial reuelatiõ, such as they attribute to Paul and some few other. Hereupon the Councell of Trent held vnder Pope Paul the third, decreed in this sort: *No man in this life ought so to presume of the secret misterie of Gods predestination, that hee should certainely make acaunt, that he himselfe is in the number of them that be predestinated, as though it were true, that he that is iustified, either could not sinne any more, or if he hath sinned, ought to promise himselfe certaine repentance. For without speciall reuelation*

The Papists say that election is certaine in it selfe, but vncertaine to vs.

Concil Trid. sesse 6. cap. 12.

lation it cannot be knowne, whom God hath chosen to himselfe. Can. 15.
And in the same Session among the Canons, wherein the Trent fathers establish doubting of ỹ forgiuenes of our sins, and of the grace of God, *Hee is pronounced accursed whosoeuer shall say, that a man regenerate and iustified, is bound by faith to beleeue, that he is certainely of the number of the predestinate.*

This is the doctrine of poperie, and no maruell, seeing they are not subiect to the righteousnes of God, but goe about to set vp their owne righteousnes of worthinesse and humaine merites. For seeing they rest not in the mercie of God, by and for Christes sake forgiuing sinnes to euery one that beleeueth, but respect also their owne disposition, worthinesse, satisfactions & merites to iustifie thē, they doe lesse yet than becommeth thē that they so much doubt of their receiuing into grace, or of their iustification. For Paul without al doubting plainly pronouceth, *that he knoweth nothing by himself, yet hereby he is not iustified.* And to the Gal. *Behold I Paul say vnto you, ye are made voide of Christ, as many as are iustified by the Law, and ye are fallen from grace. For as many as are of the workes of the Law are vnder the curse.* 1. Cor. 4. Gal. 5. Gal. 3.

And truely this doctrine of doubting of the grace of God in this life, or the life to come, greatly swarueth frō the scope of the diuine Scriptures. For the Apostle saith, *What things are written, are written for our instruction, that by patience & consolation we might haue hope.* But hope excludeth doubting: because hope euen by the confession & definition of the papistes themselues, is a vertue, whereby spiritual and eternal things are confidently expected: or, (which is all one,) *Hope is a certaine expectation of future blessednes proceeding from the grace and trueth of God:* They adde, *and from precedent merites*, because to hope for any thing without merites, is not to bee called hope but presumption. As though it were not presumption rather, to aduance merites against grace. *For if of workes, then not of grace*, saith the Apostle: *but if of grace, then not of workes.* Reasons against doubting of Gods grace. Lib. 3. Sent. dist. 26. What hope is. Rom. 11.

Secondly a most strong argument against popish doubting,

ing, is taken from this, that in the scriptures we are commanded to beleeue the remission of sinnes, and eternall life, and that not onely historically, and generally, but also with the application of the promise of grace vnto vs; as also euery where the holy Scriptures require vs to beleeue in Christ, who died for our sinnes, that he might restore vnto vs Gods grace that was lost, righteousnesse and eternall life. Now to beleeue, and to doubt, are manifestly contrary one to the other, as we may see in Iames, cha. 1. *If any of you want wisedom, let him aske of God, but with cõfidence, nothing doubting, or wauering hither and thither, like the waues of the sea, that are caried of the winde.* And the words vsed in the sacred Scriptures to expresse the force and nature of faith, confirme the same thing: as that to faith is attributed, πληροφορία, ὑπόστασις, ἔλεγχος, πεποίθησις, παῤῥησία. i. a sure perswasiõ, substance, demonstration, confidence, boldnes, which surely signifie not a doubting of the mind, but a sure & certaine assurance. Whereto then tendeth the doctrine, and shop of doubting with the papists, but to ouerthrowe faith altogether, and to turne vpside downe the vse of the Scripture vnto vs, which was therefore deliuered of the holy men of God, that we should beleeue that Iesus Christ, and that in beleeuing we might haue life through his name.

To beleeue and to doubt are contrary.

μηδὲν διακρινόμενος.

Hitherto serue the expresse sayings of Scripture: Matth. 8. *Be of good cheere my sonne, thy sinnes are forgiuen thee.* Luk. 7. *Woman thy sinnes are forgiuen thee. Thy faith hath saued thee, goe in peace.* The papists flee here to some speciall reuelation: but as we doe not denie the same, so we say that those special reuelations depend vpon the generall foundation, that is, the promise of grace made to beleeuers in the Gospell: *He that beleeueth, and is baptized, shall be saued: he that beleeueth not, shall be damned.*

Mark. 16.

2. Tim. 1. Chap. 4.

This also is manfest by the testimonies of Paul, *I know whom I haue beleeued, and I am perswaded, that hee is able to keepe my pledge against that day.* Againe, *I haue fought a good fight, I haue kept the faith, hereafter there is laid vp for me the crowne of righteousnes, which the Lord the righteous Iudge will*

will giue me in that day, and not to me onely, but to all that loue his comming. Also, *I am perswaded that neither death, nor life,* Rom. 8.
nor Angels, nor principalities, nor any other creature is able to separate me from the loue of God, which is in Christ Iesu towards vs. In vaine doe they here except, that Paul in those places speaketh onely of his owne assurance, that he had by a singular reuelation. For he speaketh in the plurall number of himselfe and others, that are ingrafted into Christ by a true faith, and loue his comming. So elsewhere the Apostle generally testifieth: *Being iustified by faith we haue peace towards* Rom. 5.
God, and wee reioyce in the hope of the glorie of God through our Lorde Iesu Christ. For being now iustified through his blood, we shall much more be saued from wrath by him. And to the Ephesians: *After ye beleeued, ye were sealed with the holy* Ephes. 1.
spirit of promise, who is the earnest of our inheritance, against the day of redemption. Iohn also hereto agreeth: *We know that* 1. Ioh. 3. & 4.
we are translated from death to life. And hereby we know that we dwell in him, and he in vs, that he hath giuen vs of his spirit. These and such like testimonies plainly proue, that a faithfull man may and ought to make certaine account, that he hath, and shall haue God gratious vnto him to eternall life.

This God hath promised, saith Augustine, *this God hath* Aug. Psalm. 88.
said: and if that bee but little, God hath sworne it. Therefore because the promise is sure, not according to our merits, but according to his mercies, no man ought to publish that with feare, whereof he cannot doubt. And that is wel to be marked against the Papists, who because they wil haue iustificatiō to depend vpon their workes, if not wholly, yet at least in part (as it hath been sayd before, and they themselues doe not dissemble it) Alfons. de Castro. in voce gratia.
they can neuer iudge of this certaintie of grace. But as Bernard said excellently well: *Why is the Church carefull for merits, seeing there is surer and safer matter of reioycing in the* Bern. serm. 68. sup. Cant. Serm. 3. de 7. fragm.
purpose, and mercie of God. And elsewhere, *I consider three things, wherein resteth my whole hope: the loue of adoption, the truth of promise, and the power of rendring. Now let my foolish thought murmure, as much as it will, saying: who art thou?*

An excellent saying, and worthy remembrance.

or how great is that glorie? or by what merits thinkeſt thou to obtaine it? I confidently anſwere, I know whom I haue beleeued, and I am certaine, becauſe in great loue he hath adopted me, becauſe he is true in his promiſe, becauſe he is able to performe it. This is a threefold corde that is hardly broken, ſent vs from our heauenly countrey into this priſon, let vs firmely keepe and hold it.

Ambroſe alſo agreeth hereto in Luk. 1. *Not euery one that is iuſt before men, is iuſt before God. He is ſurely bleſſed that is iuſt in Gods ſight. He is bleſſed, of whō the Lord vouchſafeth to ſay; Behold a true Iſraelite. A true Iſraelite ſeeth God, and knowes himſelfe to bee ſeene of God, and giueth to him the ſecrets of his heart.*

Places obiected by the Papiſts for doubting.

Againſt theſe things the aduerſaries, who bid our conſciences ſtand in doubt, whether we receiue remiſſion of ſinnes, obiect ſome places of Scripture concerning the imperfectiō of good works in this world, yea in the moſt holy men, whoſe confeſſion is this: *Who vnderſtandeth his faults? Cleanſe me Lord from my ſecret ſinnes.* Alſo, *I know nothing by my ſelfe, yet therein am not iuſtified.*

Pſalm. 19.
1. Cor. 4.
1

But theſe places are wrongfully alleadged againſt vs: who make account that wee are iuſtified before God, not for our owne worthines and workes, but through the death and ſatisfaction of Chriſt alone. For to him giue all the Prophets and Apoſtles witneſſe, *that whoſoeuer beleeueth in him, receiueth remiſſion of ſinnes through his name.*

Acts 10.
2

But nothing is more common for the opinion of the Papiſts, than that of Salomon in Eccleſiaſtes: *A man knoweth not whether he bee worthie of loue or hatred, but all things to come are vncertaine* as the old tranſlation hath: which according to the Hebrew veritie is, *euen loue and hatred a man knoweth not: all things alike befall to all men, there is one and the ſame euent to the iuſt and vniuſt perſon, &c.*

Eccleſ. 9.

But this fortreſſe is made of figge leaues. For what? is it obſcure in the doctrine of the Church, whether they that are in Chriſt, and liue according to the ſpirit, do pleaſe God? and contrariwiſe whether theeues, fornicators, adulterers, drunkards,

kards, Idolaters, and such like doe displease him, of whom the Apostle so euidently pronounceth, that such shal not possesse the kingdome of God? But as for the saying of Salomon, Aben-Ezra, one of the Hebrew writers referreth actiuely loue and hatred vnto men, that there is no man that knoweth the things that men loue or hate, that is, the prosperitie or aduersitie that shall come vnto them. Yet the sense is more plaine, that Olympiodorus also vpon Ecclesiastes giueth, *that by the outward euents of this life it cannot be knowne, whether a man bee in loue or hatred with God.* Which meaning that which followeth in stead of a reason, plainly confirmeth, *that all things happen alike to all, righteous and vngodly, to him that serueth God, and to him that despiseth him.* This Alphonsus considering, freely confesseth, that this testimonie, that had seemed before most manifest to him, as to many other in Poperie, doth little or nothing proue this point. 1 *Cor.* 6. *Gal.* 5. The true sense of Salomons words. *Contra Hæreses vt suprà.*

It is obiected also out of Ioel. 2. that the Prophet exhorting the people of God to turne with all their heart to the Lord, saith: *who knowes if the Lord will turne, and forgiue, and leaue behinde him a blessing?* As also the king of Niniuie perswading the people to repentance, said: *who knowes if he will turne, and repent him, that we perish not?* And in Amos wee reade: *Hate euill, loue good, peraduenture the Lord of hosts will be mercifull to the remnant of Ioseph.* Such also is that that Peter said to Simon Magus: *Repent, and pray to God, if peraduenture the thought of thy heart may be forgiuen thee.* All these things seeme to be against the certaintie of grace. 3 *Ioel* 2. *Ion.* 3. *Amos* 5. *Acts* 8.

But the Papists deale very vnaduisedly alleadging such places, vnles they would denie that God doth forgiue them their sinnes, that with all their hearts repent, which thing is easily proued by fiue hundred places of Scripture: yea the very sayings, from whence that shew of doubting ariseth, manifestly proue the same thing, when the Lord saith in Amos: *seeke me, and ye shall liue, and the Lord your God shall be with you.* As Ioel also testifieth, if they repent, it shall come to passe, that the Lord in great zeale will spare his people: for he is louing gratious, and of much mercie.

To

Obiection. *To what purpose then doth the spirit of God speake doubtfully sometimes by the Prophets and Apostles, touching the hope of pardon?*

Answere. 1 First, albeit God forgiueth their faults that truly repent, yet he doth not alwaies put away corporall calamitie, as it appeareth by Dauids example, but that the punishment to such as repent, is turned into a fatherly chastisement. 2. *Sam.* 12.

2 Secondly, learned interpreters do admonish vs, that doubting, which the Scripture after the maner of men, speaking of God, sometime vseth, is not in respect of God, but in respect of men, because it is vncertaine of them, whether they will repent.

3 Thirdly, in grieuous sinnes it is in stead of holesome medicine to propound the hardnes of pardon, that they that haue sinned, may haue in the beginning some taste of the grace of God, and by little and little may gather courage, and in the meane while not straightwaies rise vp to securitie, but carefully come to God, with a great confession, and craving of pardon for their faults. So the Phisition wil not straightwaies asswage the griefe, but wil see what may be more expedient, peraduenture hee will more increase the griefe, because hee seeth a sharpe purgation to be more necessary. A fine similie.

4 Fourthly, Ambrose weighing Peters words to Simon against the Nouatians that commonly abused them, teacheth by many examples, that that is the custome of the Scripture, euen boldly to vse through a certaine simplicitie of vtterance, such kinds of speaking, wherein there is some shew of doubting. *Lib. de pœnitens. cap. 5.*

Obiection. 4. Furthermore, whereas the aduersaries alleage, *that the certaintie of grace, if men could be sure of it, would be an occasion and cause of great licentiousnes, and Epicurish securitie*, it is a meere ignorance and slander. For it cannot be, but the feeling of the loue of God towards vs, whereby the multitude of our sinnes is gratiously couered, should beget more and more in our hearts towards him againe, the loue of new obedience: as it is written, *With thee is mercie, that thou maist be feared.* Also, *I will loue thee O Lord my strength, my tower, and the horne* *Psal.* 13. & 18.

horne of my ſaluation. What if the aduerſaries themſelues confeſſe, that a ſpeciall reuelation is graunted to ſome of the certaintie of their ſaluation? It will follow then by their own opinion that God doth caſt ſuch men into the danger of prophanenes, and Epicuriſh ſecuritie.

Neither doth it any whit hinder the certaintie of ſaluation, that we are commanded to be fearfull in auoiding falles, not to be puffed vp, nor to bee ouer wiſe, but to feare, that he that ſeemeth to ſtand, fall not. For by theſe and ſuch like, the ſecuritie of the fleſh, and not faith is condemned, and the vſe of the meanes ſubordinate to ſaluation is required. So Paul, albeit he was certified by an Angell of his owne ſafetie and of theirs that ſailed with him, and beleeuing God that ſo it ſhould come to paſſe, as he had told him, yet he ſuffered not the mariners to flie out of the ſhip, but ſaid, *vnles theſe men abide in the ſhip, ye cannot be ſaued.* Thus the confidence of ſaluation, and a godly care to vſe the meanes, and not to tempt the Lord, doe very well agree together.

Prou. 18. *Rom.* 11. 1. *Cor.* 10. Marke this. *Acts* 27.

They vſe alſo to charge our doctrine with preſumption, but in vaine. For we beleeue God that promiſeth. Wherfore our confidence and certaintie reſteth not vpon our own preſumption, but vpon his promiſe, as Auguſtine well diſtinguiſheth, *tract.* 22. *in Ioh.*

Obiection. 5. *Bucer de Concor. art. grat.*

Finally, they wreſt for their purpoſe, what our writers plainly confeſſe themſelues, that no man can exclude in this world all doubting alwaies of his owne ſaluation, and of the care that God hath of him. *Whoſoeuer* (ſay they) *doubteth of his ſaluation, is not ſure of it: but all men doubt, therefore no man is ſure of it.* But this ſnare we eaſily auoide by this caution, or diſtinction. He that doubteth, is not ſure, to wit, for that time that he doubteth, and in ſpeaking of ſome * patterne of certaintie. But now doubting oftentimes ariſeth, but not alwaies in the minds of the godly, becauſe of the infirmitie and battell of the fleſh againſt the ſpirit, and they get with much adoe the vpper hand againe by this vertue and power, to whom they crie with teares; *I beleeue Lord, helpe my vnbeliefe.* And albeit this be a ſufficient impediment, that we can

Obiection. 6. * *Idea.* *Mark* 9.

*Idem.

not attribute vnto the godly the * maner or forme of the certaintie of faith, whereby all doubting and trembling is excluded: yet there is not sufficient cause to deprive them of all certaintie of grace and saluation, vnles a man would by the like reason auouch, that euen the holy men of God, Ieremie, Abacuc, Asaph and others, were vncertaine of the prouidence of God, and his righteous gouernment of all things, because of some doubtings that were in them concerning that matter.

Ierem.12. Abac.1. Psalm.73.

Therefore let it stand as a certaine thing, that while wee liue in this mortalitie, and banishment as it were of this world, we be not without the way, and meane, whereby to our comfort wee may bee made sure of our saluation. And while this standeth fast, it necessarily followeth, that wee may know, and be assured of the election also of vs to eternall life. For seeing saluation belongeth to the elect onely, doubtles the certaintie of it cannot stand without the certaintie of Gods election, which is the fountaine, beginning, and ground of saluation.

CHAP. XXIIII.

How and by what meanes we are made certaine of the election of vs in Christ.

Reuelation is needefull.

MOreouer, the meane whereby a man may be made sure of the election of himselfe vnto eternall life, dependeth vpon the reuelation not of flesh and blood, but of God himselfe the chuser. *For who hath knowne the minde of the Lord, or who is of his counsell? Or what man knoweth the things that belong to a man, but the spirit of a man that is in him? So no man knoweth the things of God, but the spirit of God. And we* (saith the Apostle) *haue not receiued the spirit of the world, but the spirit that is of God, that we may know what things God hath bestowed vpon vs.* Seeing therfore the counsels of God cannot bee knowne without diuine manifestation, what marueile is it, if so great a secret, I meane the predestination

Rom.11. 1.Cor.2.

deſtination of vs to adoption, and to eternall life, cannot otherwiſe bee ſeene into of vs? And if we aſſay ſpeculatiuely, or as they ſpeake, *à priore*, to ſearch into the eternall counſell of God concerning our ſaluation, the great depth of it will ſwallow vs vp, and hee that ſearcheth out Gods maieſtie, *Prou.25.27.* ſhall be ouerwhelmed with the glorie of it.

But there is for the moſt part a threefold reuelation of election: firſt, by the moſt certaine effects of election it ſelfe: ſecondly, by the word of promiſe: and thirdly, by the ſeale of the holy Ghoſt. R uelation is threefolde.

The firſt way therefore (as I ſaid) is by the effects of election, ſuch as theſe are, a true and liuely faith in Chriſt, ingrafting into Chriſt by faith, iuſtification, and the regeneration of the ſpirit, ſhewing it ſelfe more and more by newnes of life, and the ſtudie of righteouſneſſe and good workes. By theſe *à poſteriore* wee iudge of election, as the proper cauſe of them. For ſtrong reaſons are drawne as from the cauſe to the effect, ſo againe from the effect to the cauſe, as it is knowne by the rules of Logike. The firſt way wherby a man may know himſelfe to be elected. The effects of election.

The Minor of this argument, to wit, that faith, iuſtification, conuerſion, &c. proceede from election, as the proper cauſe, wee haue confirmed before at large, when wee intreated of the effects of predeſtination: here onely let certaine ſayings of Scripture be viewed. Act. 13. *As many as were ordained to eternall life beleeued.* Rom. 8. *Whom he foreknew, them he predeſtinated to bee made conformable to the image of his ſonne. And whom he predeſtinated, them he called: whom he called them he iuſtified: whom he iuſtified, them he glorified.* Rom. 11. *The election hath obtained it, the reſt were hardened.* Epheſ. 1. *Hee choſe vs in him before the world, that wee might be holy and blameles before him through loue, and hath predeſtinated vs to adopt vs for ſonnes through Chriſt Ieſu, &c.* In the ſame Epiſtle, chap. 2. *We are his worke created in Chriſt Ieſu to good workes, which God hath prepared that we ſhould be exerciſed in them.* To which end tendeth alſo, that faith (as the Apoſtle ſaith) belongs not to all, but to the elect of God. But vnderſtand a true faith, and effectuall by 2. *Theſſ.* 3. *Tit.* 1.

loue, the faith not of the deuil, but of a Christian man, which beeing placed on the foundation, suffereth no man to perish,

De fide & oper. cap. 18. as Augustine saith. Ioh. 6. *What soeuer the father giueth me commeth vnto me, and him that commeth vnto me I cast not forth. No man commeth to me, vnles my father drawe him, who sent me, and I will raise him vp in the last day. It is written in the Prophets;* *And they shall be all taught of God,* that is

Tract. 26. saith Augustine. *All the men of that kingdome. Whosoeuer therefore hath heard of the father, & learned cōmeth vnto me.* Ioh. 10. *you beleeue not: for you are not of my sheepe, as I said vnto you; my sheepe heare my voice, and I know them, and they follow me, and I giue them eternall life, and they shall not perish.*

By these places we are taught, that a true faith and cōuersion be gifts peculiar to the elect, and doe flowe from the eternall decree of God touching his elect, so that for iust cause we turne our eyes hither, when we seeke for the certainety of our election. Whereupon Saint Peter also aduiseth vs to

2. Pet. 1. *make our calling and election sure by good workes,* by adding to faith vertue, to vertue knowledge, to knowledge temperance, long suffering, godlines, loue to the brethren &c. So it shall come to passe, that an entrance shall abundantly bee ministred vs into the eternall kingdome of our Lord Iesu Christ. In the same sense Paul to Timoth. when he had testified of the surenes of election in it selfe, *that the foundation of God standeth sure, hauing this seale: God knoweth who are his:* forthwith addeth another seale, in respect of vs; *Let euery one that calleth on the name of the Lorde, depart from iniquitie.* And he addeth: *If a man therefore purge himselfe from these things, he shall be a vessell for honour.* By all which wordes he meaneth, that the studie of holines is the best way to know our election. Further, the same Paul iudging of the election of the Thessalonians and other faithfull considered it no other way, than by the faith, loue, hope, and other fruites of their calling to Christ, and fellowship in the Gospell.

Two seales of the surenes of our election, one Gods, the other ours.

Phil. 1. *1. Thess. 1.*

Obiection. *But the end doubtles deceiued, or ouercame this hope, and iudgement of Paul in some men, therefore faith, hope and charity*

rity &c. are not ſure ſignes of election to eternall life. To this I anſwere, that charity iudging by theſe ſignes of the election of our neighbor, is ſometime deceiued: but this is not the cauſe of the error, that faith and charity be not ſure markes of election in themſelues, but becauſe we cannot be ſure of the vnfained faith of our neighbor, and of his charity out of a pure heart, as well as wee are of our owne. Of which difference we will more fully ſpeake hereafter, when we haue finiſhed this point.

Answere. Marke this.

The ſecond way therefore, whereby a man may bee certaine of the predeſtination of himſelfe to life, is the word of promiſe. For albeit by a ſingular or ſeuerall promiſe, God ſaith not to thee, or me: *Thou art elected, and ſhalt be kept to eternall life:* yet there is a generall promiſe in the word, and that faithfull, and worthy by all meanes to be imbraced of vs: that *whoſoeuer ſhall beleeue in the ſonne of God, hath eternall life, and ſhall not come into condemnation, but ſhall be raiſed vp to the glorie of the kingdome of heauen, and therefore was elected vnto that kingdome:* becauſe this kingdome of the father ſhall not be giuen, but to whom it was prepared before the foundation of the world. Vnder this vniuerſall promiſe, whoſoeuer is partaker of the gift of God, let him aſſume to himſelfe in his heart; I am faithfull: and moreouer let him conclude, therefore I ſhall be ſaued, and by conſequence, I am elected.

The ſecond way, whereby a man may know himſelfe to be elected. Marke this verie well, and remember it.

For the confirmation of this argument we muſt knowe, that the Maior ſpeaketh onely of a ſauing or iuſtifying faith, and ſuch a one as worketh by loue; for this faith ſuffreth no man to periſh: but not of an hiſtoricall or temporary faith, as is the faith of many men, who receiue the word with ioy, (for they are glad of ſome taſt and vnderſtanding of the truth againſt errors, wherein they had been drowned) but when oppreſſion and perſecution ariſe for the words ſake, ſtraight waies they fal away, becauſe they haue no root in themſelues, but endure for a time.

And if it may helpe a weake minde, *whether hee that beleeueth, may be ſure that he is endued with a true faith in Chriſt?* Matth. 13.

How I may be sure, I haue a true faith.

let the Apostle be considered. 2. Cor. 13. *Proue your selues, whether you bee in faith, examine your selues. Knowe ye not your selues, that Iesus Christ is in you?* And surely one of the twayne is necessarie, that either the beleeuer knoweth himselfe to beleeue, or else if he know it not, he is vncertaine also of his iustification, seeing iustification is by faith. Wee say therefore with Augustine, that *euery man seeth and knoweth his owne faith in himselfe, specially seeing it is not the naturall disposition of faith, to lye hid, as it were buried; but more and more daiely to declare it selfe by newenes of life, and the fruites of good works.*

Epist. 112. & de Trin. lib. 13. cap. 2.

Obiection.

But thou wilt say, *I find in my selfe great weakenes of faith, many grieuous doubtings, wherewith my faith is shaken.* Well:

Answere.

But the Lord is of such clemencie, he doth not cast away, but

Rom. 14.

receiue to himselfe a man that is weake in the faith, neither

Matth. 12.

doth he quench smoking flaxe, or breake the bruised reede.

2. Cor. 12.

And as he answered Paul; *His power is perfected through weakenes.* Onely bewayle thy infirmity, and craue daily the grace of the holy Ghost.

Obiection.

But I am in doubt of my continuance to the end. For he that

Matth. 10.

beleeueth, to wit, continually to the end, he shall be saued;

Heb. 10.

But if any man withdrawe himselfe, my heart doth not approue him. saith the Lorde.

Answere.

Vnto this exception concerning finall perseuerance, ought to be opposed the cleare and vndoubted promises of God, not onely of his grace for the present, but also of finall perseuerance therein of all true beleeuers: such as these be. *Him that commeth vnto me* (and the beleeuers

Ioh. 6.

come) *I will not cast forth.* Also, *This is the will of him that*

Gods promises of present grace, and finall perseuerance.

sent me, that euery one, that seeth the sonne, and beleeueth in him, hath euerlasting life. And I will raise him vp at the last day. Againe Ioh. 10. *I know my sheepe, and they shall not perish for euer, neither shall any take them out of my hand.* And Christs sheepe bee such as heare his voice, that is, doe truly beleeue. Againe, Ioh. 14. *I will praie to the father, and he will giue you another comforter, that he may abide with you for*

Luke 22.

euer. And, *I haue praied for thee, Simon Peter, that thy faith faile not.* And he praied for all, both for such as then beleeued,

and

and also for those that should beleeue afterward. And Paul saith, *To them that loue God, all things worke for the best. In all things we are more than conquerors through him that loued vs. God is faithfull, who doth not suffer you to be tempted aboue your strength, but will graunt with the temptation, an issue, that ye may be able to beare it. I am perswaded, that he that hath begun in you this good worke, will performe it euen to the day of Iesu Christ.* What place is here (to speake as Cyprian doth) of anguish, and carefull thought? who is fearefull and full of griefe considering these sayings, but hee that lacketh faith and hope? If thou be righteous, and liue by faith, if thou truely beleeuest in God, why doest thou not securely imbrace the promise of the Lord? God hath promised thee perseuerance, and doest thou doubt, and wauer? Rom. 8. 1. Cor. 10. Phil. 2.

Whereas certaine places of Scripture, and examples of backsliders, that are mentioned to haue had faith, are wont to be alleaged to the contrary, we haue answered elsewhere vnto them, least we should doone thing twise.

Three waies whereby a man may know his election. The seale of the spirite in our hearts.

The third way remaineth, whereby God reuealeth vnto his Saints his election of them, to wit, by the seale of the holie Ghost in our hearts: according vnto the sayings, Ephesians 1. *After ye beleeued, ye were sealed with the holy spirite of promise, which is the earnest of our inheritance, vntill we beerestored to libertie &c.* And chapter 4. *Grieue not the spirite, whereby ye are sealed vnto the daie of redemption.* 2. *Cor.* 1. *It is God, who hath sealed vs, and giuen vs the earnest of the spirit in our heartes.* Behold the spirit of God who is giuen to all the faithfull of Christ, *(for who so hath not the spirit of Christ, the same man is not his)* in steed of Gods seale, and certaine earnest penny, and who maketh vs sure of our inheritance in heauen: and consequently, that our names also ate written in heauen in the booke of life. To this ende those most sweet sentences belong, whereby these metaphores are elsewhere expounded, 1. Ioh. 4. *Hereby we knowe that we dwell in God, and he in vs, that he hath giuen vs of his spirit,* 1. Cor. 2. *We haue receiued from God the spirit, that we may knowe what things are freely giuen vs of God,* Romans 8. *If his spirit that* Rom. 8.

rayſed Ieſus from the dead, dwell in you, hee that raiſed vp Chriſt from the dead, ſhall alſo quicken your mortall bodies, by his ſpirit dwelling in you. And there followeth in that Chapter a right golden place, and very diligently to be weighed in this whole matter. *If ye mortifie the deedes of the body by the ſpirit, ye ſhall liue,* ſaith hee. *For as many as are lead by the ſpirit of God, they are the ſonnes of God. For he haue not receaued the ſpirit of bondage to feare againe, but the ſpirit of adoption, by whom we cry, Abba, father; which ſpirit beareth witneſſe together with our ſpirit, that we are the ſonnes of God: and if ſonnes, then heires alſo, euen the heires of God, and coheires with Chriſt.* The Apoſtles demonſtration is in this ſort.

Whoſoeuer are the ſonnes of God, ſhall obtaine the inheritance of the kingdome of heauen. For if we be ſonnes, we be heires alſo.

But whoſoeuer are guided by the holy ſpirite, are the ſonnes of God.

Therefore whoſoeuer are guided by the holy ſpirite, ſhall obtaine the inheritance of the kingdome of heauen.

1 The Aſſumption is proued three maner of wayes in the text. 1. Becauſe it is the part of the ſpirit of adoption, to ſeale adoption in the regenerate: for of theſe he ſpeaketh. Otherwiſe it is manifeſt, that there be many gifts of the holy Ghoſt common to the godly, and vngodly, to the elect and reprobates. 2. When he ſaith, *by whom we cry, Abba, Father:* hee 2 proueth the ſame thing by the confeſſion of the godly, who call vpon God, as their father, as alſo wee are taught of the Lord in the beginning of that Chriſtian prayer: *Our Father which art in heauen.* This the godly ſay, and cry, not ſo much in ſound of voyce, as in the intention of the heart, which ariſeth of that confidence, that agreeth with the ſonnes of God.

3 3. Leſt a man peraduenture might ſuſpect, that wee are deceiued in our confeſſion, he confirmeth the ſame thing by the witneſſe of the holy Ghoſt. For the ſpirite it ſelfe witneſſeth that we are the ſons of God, & that not in the eares of men, (as the father did wittnes of his ſonne,) but in the hart of man: *Matt.3.* becauſe elſe whereas the Apoſtle writeth, the loue of God is

ſpread

ſpread abroad in our hearts by the holy Ghoſt, who is giuen vnto vs. Whereupon he was called of the Prophet *the ſpirite of grace*, becauſe he beareth witneſſe of the grace and mercy of God in our mindes: And there is nothing ſurer than this teſtimonie of the ſpirite. For the ſpirite of God is not deceiued, *Who ſearcheth all things, euen the deepe ſecrets of God:* neither doth he deceiue, becauſe hee is true, and leadeth into all trueth. Theſe things concerning the reuealing of election are gathered out of the worde of God, and are euident. Therefore we are falſly accuſed of ſome, as thongh we couet to approach vnto election without the word of God.

Rom.5. Za.12.

The witnes of the ſpirit is moſt ſure, and why.

1.Cor.2. Ioh.16. Ephe.2.

Hub.theſ. 1186.

Againſt this ſlaunder we openly profeſſe, that laying aſide all curioſitie, and dangerous queſtions of the ſecret counſels of God, we enquire not but by the expreſſe word of God, of his gracious will and loue towards vs, whereby hee hath choſen vs in Chriſt before the world.

By Gods word onely we muſt ſeeke to finde out our election, and ſo Caluin and Luther teach vs.

And that thou mayeſt not doubt, Chriſtian reader, behold the teſtimonies of two notable writers of this point, I meane Caluin, and Luther, who haue moſt diligently taught the doctrine of predeſtination. Thus then Caluin ſaith: *That we may bee made ſure of our ſaluation, wee muſt begin at the word of God, & therewith we muſt be content for our aſſurance, that we may call God father. For ſome men prepoſterouſly, that they may be certaine of the counſell of God, (which is neere vs in our mouth, and in our hearts) deſire to flee aboue the cloudes. That raſhnes muſt bee bridled by the ſobrietie of faith, that God who is the witneſſe of his ſecret grace, may content vs in his externall word.* And in the next Sectiõ: *We ſhall obſerue the beſt order, if in ſeeking out the certainty of our election, we reſt our ſelues in thoſe latter ſignes, which are the certaine witneſſes thereof, and doe not inquire after our election without the way. By inquiring without the way I meane, when wretched man goeth about to pearce into the hidden ſecrets of Gods wiſedome, to vnderſtand, what is determined of him before Gods iudgement ſeate. But as they plunge themſelues into a deadly gulfe, that ſearch into the eternall counſell of God without his word, to bee certified of their election: ſo they that ſeeke for it rightly*

Cal.li.3. Inſt. cap.24.ſect.3.

It is very dangerous to ſeeke for our election without the word.

rightly, and orderly, as it is shewed in the worde, receiue from thence great fruite of consolation.

In Gen. 26.

And Luther intreating of this matter, writeth after this sort: *Such thoughts as search out any high misterie above, and without the reuelation of God, are altogether deuillish, whereby no other good commeth than our headlong destruction, because they lay before vs an vnsearcheable obiect, that is, God vnreuealed.* And at large in that place he reproueth that horrible disease (as they cal it) *whereby men go on to search out God speculatiuely, and perish at length into desparation & contempt.*

Try thy faith and the fruites of it, if thou wilt know thy election.

Contrariwise Luther teacheth, that this examination, *Whether thou bee predestinated or no, dependeth on faith in Christ, and the fruites of a true faith:* saying, *If thou heare the sonne, and be baptized in his name, and loue his word, then surely thou art predestinated, and certaine of thy saluation.* Also, *If thou beleeuest in God reuealed, and receiuest his worde, thou shalt by little and little know God also, who is secret, yea, euen now thou knowest him.* And interlasing few words, he saith: *Thou ought certainely and without doubting to make account of God, that he is mercifull vnto thee for Christs sake, that thou art redeemed and sanctified through the precious blood of the sonne of God: and so thou shalt be sure of thy predestination, without all curious and dangerous questions of the secret counsels of God. Beho'd thou hast the sonne: he that beleeueth, and is baptized, is written in the booke of life, &c.*

Our election must be found *a posteriore.*

And this way of finding out our election, *a posteriore*, that is, by that which cōmeth after he elegātly compareth with the vision of Moses, to whom when he desired to see Gods face the Lord answered: *I will shew thee my backe partes, but thou canst not see my face:* as though God should say to euery one of vs, by Luthers exposition: *I will shew thee plainely my foreknowledge and predestination, but not by way of natural searching, and carnall wisedome: being God vnreuealed, I will bee reuealed, and yet I will abide the same God still. I will send my sonne, heare thou him, behold him, what he doeth, and what hee saith: if thou heare him, thou art certainly predestinated.* Concerning this vision of the Lord wee may vse that saying of Bernard:

Exod 33.

Bernard: *O place of true reſt, this viſion doth not terrifie but comfort: it doth not ſtirre vp reſtles curioſitie, but doth alay it: neither doth it weary a man, but giue him eaſe: here is true quietnes, a peaceable God calmeth all things, and to behold him peaceable, is to be at reſt and quiet.*

Further, this caueat alſo muſt not bee omitted, that, if any man finde not as yet in himſelfe theſe later ſignes, (whereof we haue ſpoken) he ought not therefore deſpaire of the predeſtination of himſelfe to life. For there bee twelue houres of the day, and he that is not called in the morning, or about the third houre, may bee called of God at the ſixt, or ninth, peraduenture euen at the eleuenth houre. Albeit wee ought not in the meane while to deferre repentance, as it is written: *Put not off from day to day to turne to the Lord, neither make any delay: for his wrath will come ſuddenly, and in the time of vengeance he will deſtroy thee.* And in the Pſalme, *To day if ye will heare his voyce, harden not your hearts.* A needefull admonition. Eccleſ. 5. Pſalm. 95.

CHAP. XXV.

What is meete for vs to iudge of the election of other men.

FVrthermore, by the grounds that hitherto haue been laid open concerning the certaintie of our election, it is no hard thing to iudge, what we are to thinke being Chriſtians, of the election of others in Chriſt, according to the rule of Chriſt, that is, Charitie: to wit, we ought not onely to be ſure of the predeſtination of our ſelues in Chriſt, but alſo to iudge the ſame thing of our brethren in Chriſt: and not to deſpaire of others before their death.

We here make a difference betweene brethren, that profeſſe with vs the ſame faith, and thoſe that are without, who are vnbeleeuers as yet, and ſtrangers from the ſocietie of a holy brotherhood.

As touching our brethren, albeit a faithfull man cannot iudge ſo certainly of others as of himſelfe, yet he ought to accounc

In whom we see faith and repentance, we must couut them for elect.

count and acknowledge them for elect, so long as the contrary doth not appeare. The reason is, because faith and conuersion be signes of election. Therefore whom we iudge to be partakers of faith & conuersion, those also must we needs comprehend in election. And of this iudgement we haue the Apostles of the Lord for authors. 1. Pet. 1. Eph. 1. & 1. Thes. 1. where Paul saith, *Wee know brethren beloued, that ye are chosen of God, because our Gospell was among you not in word only, but in power, in the holy Ghost, and in much assurance.* And 2. Thes. 2. *We thanke God, brethren, beloued of the Lord, because God hath chosen you vnto saluation from the beginning through the sanctification of the spirit, and faith in the trueth.*

Obiection.

But many such often happen to fall from grace.

Answere.

I answer. That is no matter, because this iudgement of others is not so much of certaintie, as of charitie. For no man is so knowne to another, as a man is knowne to himselfe. *For who knowes the things of man, but the spirit of man that is in him?* Man onely beholdeth what things are before his eyes, but God looketh into the heart. Hereupon Augustine saith: *Euery one seeth his owne faith in himselfe: but in another he beleeueth it to be, he seeth it not: and the more surely he beleeueth it, as he more knoweth the fruites thereof, which faith vseth to worke by loue.*

Phil. 1. 7.
1. Cor. 2.
1. Sam. 16.
Aug. de Tim. li. 13 cap. 2.

Therefore because charitie beleeueth all things, hopeth all things, from hence surely it commeth to passe, that albeit many bee called, and few chosen: yet through charitie they are plainly called beleeuers, conuerted, iustified, redeemed, sanctified, disciples and members of Christ, temples, and children of God, yea the elect of God, who professe with vs the same faith, and Christian conuersation, howsoeuer before God, who discerneth the thoughts and intents of the heart, they oftentimes be not that they be called.

Aug. de Cor. & gra. cap. 7. & 9.
Luth. de seru. Arbit. cap. 61.

But as for those that be without, seeing Saul suddenly became a Paul, no mans conuersion must bee thought desperate, and therefore neither their saluation and election. How many daily are conuerted? How many are predestinate, although

though not yet gathered together? But *he knoweth them who hath predestinated them: he knoweth who came to redeeme them by his blood*, saith Augustine. Wherefore wee (as the same man writeth, *de Correp. & grat. cap.* 15.) not knowing who belongeth to the number of the predestinate, who not, must so charitably be affected, that we should wish that all were saued, praying for Infidels, and teaching and exhorting euery one, as occasion is offered. And these things of the certaintie of Gods election as much as concerneth vs. *Serm. 50. de verbis Domini. in Ioh.*

THE LAST PART, NAMELY THE VSE of the doctrine of predestination, against those men that think, we must abstaine from the preaching of it, as not only not profitable, but also dangerous, and contrary to edification.

CHAP. XXVI.

The foresaid error is rehearsed and confuted.

WHat, and of what sort the doctrine of predestination is, hath bin declared. But because some men are afraid to make mention of it, specially among the common people, as being an enemie to the profit of edification: this opinion also must be abated. By which labour the vse also of this doctrine is disclosed, and how it ought to bee preached, to the intent it may bring profit to the hearers.

Prospers Epistle concerning the reliques of the Pelagian heresie, testifieth surely, that many seruants of Christ in the citie of Massilia, and those famous in the studie of all vertues, but that they suffered themselues to bee deluded with the spirit of Pelagian impietie, after that certaine bookes of Augustine were published against the Pelagians, wherein he inserted many things of predestination, to defend thereby, that the grace of God is giuen not according to our merits, but according to the purpose of Gods will: were so offended, that

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that they concluded, that the faith of Auguſtine, and others, that rightly iudged of this matter, was contrary to edification, and therefore ſayd, that albeit it were true, yet it was not to bee taught, but to be buried in ſilence rather. The ſame thing Hilarie (not Biſhop of Pictauia, but of Arls) reporteth in his Epiſtle to Auguſtine, not onely of the Maſſilians, but alſo of other brethren in France.

1 Reaſons obiected againſt God, grace, and predeſtination, by the Semipelagians.

And they were moued chiefly with theſe reaſons. 1. That this doctrine of Gods grace and predeſtination, in his ſecret iudgement but manifeſt worke, making one veſſell to honour, and another to diſhonour, ſeemeth to put away all induſtrie in men. For when they thinke that all things depend on predeſtination, (who ſhall beleeue, who not, who ſhall be ſaued, who damned) and the ſame doubtles vnchangeable, that neither he that is reiected can by any endeuour enter in, nor he ỹ is elected, can poſſibly by any negligence fall away, men are become ſluggiſh & dull: ſo that being prone to ſlide from labour to luſt, they follow their owne concupiſcences.

2 Further, they ſayd there was danger, leaſt reproofes and exhortations ſhould waxe colde. For they that bee diſobedient will ſay, why are we reproued, accuſed, and blamed? *He hath mercie on whom he will: and whom he will he hardeneth.* Wee haue not receiued the gift of obedience. *Why is*

3 *he yet angry? who can reſiſt his will?* Hitherto belong the former obiections, (which haue been anſwered) of the author of ſinne, of fatall neceſſitie, and whatſoeuer beſide, ouerthwart reaſon, that knoweth not God, hath deuiſed of enuie againſt the trueth. For theſe things therefore, and ſuch like, in old time thoſe brethren throughout France, euen ſuch as durſt not finde fault with the opinion of the foundeſt writers touching grace and predeſtination, thought it would be to the profite of the Church, if this doctrine ſo hard to the fleſh, for the weaker ſort that could not conceiue it, ſhould be omitted: and they added the example of other fathers before Auguſtine, whom they ſayd defended the Catholike faith no leſſe profitably many yeares without this declaration, both againſt others, & eſpecially againſt the Pelagians.

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Therefore that there was no neede that the hearts of so many that wanted vnderstanding, should be troubled with the vncertaintie of such kinde of reasoning; that this declaration and profession is sufficient, *that euery man hath sinned in Adams sinne: and that no man is saued by his workes, but by regeneration through the grace of God: that yet propitiation through Christs blood is set forth vnto all men without exception, and that no man at all is excepted from his redemption, so that they that will, are made the sonnes of God, and they are inexcusable, who will not bee faithfull: because Gods iustice consisteth herein, that he should perish that will not beleeue: and his goodnes is herein seene, if indifferently he will haue all men to be saued, and to come to the knowledge of the trueth, eternall life in respect of him being prepared for all men, albeit in respect of freewill, some receiue it by faith, other refuse through vnbeliefe: further, that God foreknew before the world, who would beleeue and continue in faith, and predestinated them for his owne kingdome: others on the contrary being vtterly reiected.* The doctrine of the Semipelagians. 1 2 3 *Vide epist. Prosper. & Hilar.* 4

But this opinion, which hath his fauourers euen at this day, (of whom some onely will not haue all mention of predenation buried: and others grant, that in schooles and among learned men it may be handled, but denie, that it ought to be taught to the common people in sermons) may easily bee confuted. For it becommeth vs not to bee wiser than Christ himselfe, his holy Apostles and Prophets, who all haue freely witnessed to learned and vnlearned the true doctrine of predestination, how hard soeuer it may seeme to the flesh. As for example: Christ said, *Many are called, and few chosen.* And again, *All that the father giueth me, cõmeth vnto me. My sheep heare my voyce: but you beleeue not, because ye are not of my sheepe.* Paul certainly not in a corner, but publikely, and before the whole world saith: *It is not in the willer, nor in the runner, but in God that sheweth mercie, &c.* And againe, *God willing to make knowne his goodnes, &c.* All these things forsooth are such, if wee beleeue these moderators, as nothing can be spoken more vnprofitably. Predestination taught by Christ and his Apostles to all.

But

Marke this speech of the author well.

But say I; If God will haue such things spoken, and published abroad, and that it is not to bee respected what may follow, or what carnall wisedome shall inferre thereupon: who art thou O man, that doest forbid them? As who say, thy creator shall learne of thee his creature, what is profitable, what is vnprofitable to be preached? Or what shall seeme tolerable in the iudgement of men, vnskilfull surely, I will not say, commonly most vngodly, that onely shall be profitable: and what is contrariwise, that shall straight be reputed vnprofitable, and pernicious? What is more foolish, than to make Gods word so subiect to the pleasure of men? Let rather the whole earth bee silent before the Lord, and let all the inhabitants of the earth reuerence the words of his mouth.

CHAP. XXVII.

That the doctrine of predestination is profitable and necessary, with the answers to such obiections, as haue been made against it.

Obiection.

WHat profit then, or what necessity moueth men to publish such things, seeing so many euils and offences seeme to arise from thence to the troubling of the hearts of such as be simple and vnlearned.

Answere.

I answere: It were sufficient to say, because so it pleased God, in whose will we must simply rest, ascribing the glorie to him, that seeing he is most wise, and most iust, he doth no man wrong, and cannot doe any thing foolishly and rashly, whatsoeuer the flesh supposeth. For the foolishnes of God is wiser than men: and likewise the vnrighteousnes of God is more righteous than men. With this answere the godly are content. Yet for the greater confusion of this error alreadie ouerthrowne, and that we may be the more instructed in the trueth, I will briefly shew it not onely to bee profitable, but also necessary, that the doctrine of predestination be taught, and preserued among Christian people.

1. *Cor.* 1.

Predestination is profitable and necessarie to be taught.

The 1. reason.

And first it is profitable and necessarie for this cause, that the

the true God may be rightly knowne, as he reuealeth himself in his word: that is to say, *how that he hath mercie on whom he will, and hardeneth whom he will: and of the same lumpe maketh one vessell to honour, and another to dishonour*: that is, he hath decreed to bestow vndeserued grace vpon vessels of mercie prepared of himselfe, by whom, being seuered from the corrupt and damnable lumpe of mankinde, they might be saued, while the rest in the same masse of perdition are forsaken, and shall bee condemned for sinne: whereof the one belongs to his mercie, the other to his iustice, whose iudgement & mercie the Church often singeth. *And who is he that may say vnto him, why dost thou so? Shall the pot say to the potter, why doest thou make me thus? Hath not the potter power ouer the clay? Is thine eye euill, because the Lord is good?* Such a God doth the sacred Scripture declare vnto vs. But God being spoyled (as Luther auoucheth) of power and wisedome to chuse, what shall he be but an Idoll of fortune, by whose power all things should come to passe at all aduentures? And at length it will come to this, that men are saued, and damned, God not knowing it, as one that hath not appointed by a sure election such as shall be saued, and shall be damned, but offering to all his generall goodnes and mercie, hath left it at mens pleasures, whether they will bee saued, or damned, while he in the meane space perchance goeth to the Ethiopians banket, as Homer speaketh of his Iupiter.

Psalm. 101. *Dan.* 4. 32. *Rom.* 9. *Matth.* 20. *De ser. arbit. cap.* 143.

The doctrine of predestination is profitable and necessarie to be preached, to know the grace of God against the Pelagians, and Semipelagians, and so to humble vs that he that glorieth, may glorie in the Lord. Augustine saw this, when he sayd: *Either predestination must so be preached as the sacred Scripture euidently speaketh of it, that the gifts and calling of God in them that bee predestinate may be without repentance: or els it must bee confessed, that the grace of God is giuen according to our merits, which fauoureth of Pelagianisme.* And in the next chapter: *Exhortations are not hindred, if faith and perseuerance, and good workes themselues, be said to be Gods gifts*

The 2. reason. *De bono perseu. cap.* 16.

and that foreknowne, that is, predestinated to be freely giuen: but rather that dangerous error is hindered, and subuerted by the preaching of predestination, when the grace of God is sayd to be giuen according to our merits, that he that glorieth, may glorie not in the Lord, but in himselfe. Hereupon the same father chapter 20. of the same booke, testifieth, that he was vrged of necessitie to write largely of predestination because of the Pelagians, who sayd, *that the grace of God was giuen according to our merits: which thing* (saith he) *is nothing els, than a flat deniall of grace.*

The opinion of the Pelagians.

The Pelagians imagined, that grace was offered indifferently to all men, and that in respect of God eternall life was prepared for all: but that it was in the power of men to refuse, or receiue grace and saluation offered. And that some are saued, because they imbrace grace as of themselues, and through their owne freewill: and that others be damned, because when they may, yet they will not receiue grace when it is offered. What other thing is this, than to make warre both against grace and predestination?

The doctrine of the Semipelagians.

Now such among them as would seeme more moderate, and did not so much make a shew of Pelagianisme, as secretly and a farre off onely follow it, as those reliques of the Pelagians, of whom Prosper and Hilarie write: did confesse surely, that no man is sufficiently able of himselfe, euen to begin any good worke, much lesse to performe it, (the nature of man is so ouerthrowne) but they would haue yet some endeuour and will, which onely may seeke after the Phisition, and is not able of it selfe to doe any thing, to remaine in man corrupted: thinking that no nature is so depraued, or extinguished, that it ought not or cannot will it selfe to bee healed. And vpon this ground, to wit, that such a will remained in all men, whereby a man was able either to contemne, or to obey, they supposed that a reason is soone rendered of the elect, and reprobates, Gods foreknowledge chusing such as would beleeue, and condemning vnbeleeuers.

Vnto which error that is not vnlike, which some in our time goe about to maintaine, *that euery one hath such strength*

ſtrength in him, that he is able to beleeue, ſauing that they ſay, *that this ſtrength commeth not from any remnants of our corrupt nature, but of renouation:* which they by a new error affirme to be common to all, none excepted. As though God gaue vs onely ability to beleeue, and not rather faith it ſelfe, whereby beleeuers are ſeparated and diſcerned from vnbeleeuers.

But not to ſtand now vpon this point, this is certaine, ſo long as we ſay, that there is ſomwhat in vs, whether the beginning of faith, or the good vſe of free will, or of that common grace alſo, or whatſoeuer it be, whereby we are diſcerned from the reſt, beſide the onely grace of God, the Pelagians alwaies will conclude, *that grace is giuen according to our merites:* and that ſaying of Cyprian will faile, *that we muſt glorie in nothing, becauſe nothing is ours:* And that of the Apoſtle, *who doth put thee apart from others? or what haſt thou, that thou haſt not receiued?* For are ſome men diſcerned from others by theſe giftes, which whether of nature, or by grace, are common to all? Marke this well. 1. Cor. 4.

And that grace may be grace, we muſt needes confeſſe as the truth is, laying aſide all reſpect of our owne worthynes and diſpoſition, that it is onely Gods gift, and that free altogether, not onely that garce is offered vs, but alſo much more that we aſſent by faith to grace offered, and refuſed of others, and in faith perſeuere vnto the end to ſaluation: as the Apoſtle claymeth this wholly for God, *both that he hath begunne in vs a good worke, and alſo that he finiſheth it againſt the day of Chriſt Ieſu, and worketh in vs to will and to do of his good pleaſure.* And the Lords ſaying is moſt plaine, *without me ye can do nothing.* The orthodoxall faith. Phil. 1. & 2. Ioh. 15.

And if al theſe things depend of ỹ grace of the giuer, he alſo foreknew from al eternity, to whom he would giue them, to whom not, and diſpoſed, that is, predeſtinated thẽ in his foreknowledge, which cannot be deceiued, nor changed. For (as it hath bin ſaid before) that grace & the predeſtination of the Saints, differ only herein, *that predeſtination is the preparation of grace, whereby they are moſt certainely freed, whoſoeuer* Aug. de prædeſt. ſanct. cap. 10.

shall be freed: but grace is now the gift it selfe and effect of predestination. Whereupon the Apostle also annexing predestination to grace, saith: *ye are saued by grace through faith, and that not of your selues, it is the gift of God, and not of works, least any man should boast. For we are his worke, created in Christ Iesu to good works, which God hath prepared, that we*
2.Tim.1. *should be exercised in them.* Againe to Tim. *he hath saued vs and called vs with an holy calling, not through our works, but of his purpose and grace, which is giuen vs in Christ Iesu before the world.* Therefore to gainesaie predestination, and to wish it were suppressed, is a signe of too much contention, if we do confesse sincerely, as is meet, the grace of God, whereby alone we are put a part from such as perish, *that he that glorieth, may glorie in the Lord.*

The 3. reason. Thirdly, *this also is the vse of the doctrine of predestination, that it instructeth vs to patience, and armeth vs with a true and lively faith in afflictions, and whatsoeuer temptations of this wretched life.* Hereupon the Apostle, *wee know that all things worke for good to such as loue God, euen to such as are called according to purpose. For whom he foreknew, he predestinated: whom he predestinated, he called, &c. If therefore God be for vs, who can be against vs? who shall separate vs from the loue of God? shall persecution, or daunger?* And in many places to this very end doth the Scripture inculcate predestination, *that we might haue a sure hope in God, and euen in the middest of oppressions, may reioyce vnder the hope of the glory of God:* as at large before hath been shewed against slaunderers, as though this doctrine conteyned more matter of desperation than consolation.

The 4. reason. Fourthly, *it stirreth vp in vs the loue of God, and the studie of good workes.* For why should wee not with all our hart loue God, who first hath loued vs, and passing by very many others, with whom we had alike deserued damnation, he hath chosen vs freely before the foundations of the world were laid, in Christ his beloued sonne? And he hath spread abroade in our hearts, by the holy Ghost, the feeling both of his loue, and also election. Further, it cannot be, but

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we ſhould be ſtirred vp to the ſtudie of good workes, when we conſider that wee were predeſtinated not onely to the end, but alſo to the meanes, ſuch as theſe be, faith, and good workes, which (as Paul teſtifieth) God hath prepared, that we ſhould walke in them. *Epheſ.2.* And what is more effectuall to moue the faithfull to leade their life aright, as becommeth them, than if they daily remember, that they are the ſonnes and heires of the moſt high? and that they were predeſtinated to ſo high and great a glorie, before they were borne? and called, when they were ſtraungers? iuſtified, when they were condemned? quickened, when they were dead in offences and ſinnes? and that for no merit of theirs forebeeing, or foreſeene, but of the onely grace of the caller. Who would not thinke himſelfe bound to GOD for ſo great benefites to bee thankefull in all dueties? Thus let it bee ſufficient, to haue touched theſe things concerning the vtility and neceſſity of this doctrine. If any man deſire to knowe more, let him reade Bucer *in* 1. *cap. ad Eph.* Zanchie *li.* 3. *Miſcell. cap* 5. and Luthers booke *de ſer. arbit. cap.* 38. and ſo in order. Where againſt Eraſmus he largely defendeth, that the doctrine of ſeruile will, and predeſtination muſt not be concealed, but publikely and freely preached, notwithſtanding the iudgement of mans reaſon to the contrary.

The obiections of Reaſon.

For in that vngodly reaſon telleth vs, that this doctrine is againſt the profite of preaching, as though it maintayned ſlothfulnes, and the luſtes of the fleſh, blunted the edge of exhortations, prouoked men to deſpaire, excuſed ſinnes, and (which God forbid) laieth vniuſtice to the Lords charge, beſides making him the author of ſin, and eſtabliſheth a fatall neceſſity: theſe and ſuch like are meere falſe accuſations, and haue been fully before confuted in their places.

Whither this doctrine muſt be concealed, becauſe it offendeth ſome.

But ſay they, albeit theſe concluſions of mans reaſon are ill drawen from the determined ſentence of Gods will, touching thoſe that ſhall be ſaued, and damned, which we terme Predeſtination: yet for their ſakes who are offended, this doctrine, albeit true, ought to be concealed, rather than taught and propounded. The reaſon is this: *The truth ought often to*

Obiection. A Syllogiſme.

be concealed for their ſakes, that cannot comprehend it, by the example of Chriſt: I haue yet many things to ſay vnto you, but ye cannot beare them away now: and of the Apoſtle, *I could not ſpeake vnto you as ſpirituall, but as vnto carnall, euen as to babes in Chriſt. I haue giuen you milke, and not ſtrong meate: for ye were not yet able for it, neither as yet ye be.*

But it is confeſſed, that many cannot comprehend the doctrine of predeſtination.

Therefore for their ſakes it ought to be concealed, namely leaſt we ſhould make them worſe, who do not vnderſtand it, while we would make them better learned, that do vnderſtand it.

Anſwere. *De bono perſeu. cap.16.*

Vnto this argument, long agoe often vſed of the Semipelagians, doth our Auguſtine anſwere. And hee anſwereth to the Maior, which is onely particular, and then is of force, when a man runneth into daunger by ſpeaking onely the truth, and not alſo by concealing it. I will ſet it downe in Auguſtines words: *It were tedious to ſeeke out or alleage all the cauſes of concealing the truth: yet this is one, leaſt we make them worſe that vnderſtand it not, while wee deſire to make them better learned, that doe vnderſtand it, who though wee ſhould conceale ſuch a thing, are neither the better learned, nor worſe. But when a truth ſtandeth thus, that he that cannot vnderſtand it, is made worſe by our ſpeaking of it, and he that can, is made worſe by our concealing of it: ought not the truth rather to be ſpoken, that he that is able to vnderſtand it, may vnderſtand it, than to be concealed, that not onely both may not comprehend it, but alſo that he that is of a better vnderſtanding, may become worſe: who if he ſhould vnderſtand it, more men by him might learne? Let the truth therefore be ſpoken, ſpecially where ſome doubt forceth vs to ſpeake it, and let them vnderſtand it, that are able: leaſt peraduenture when it is concealed for their ſakes that cannot vnderſtand it, ſuch as are able, are not onely defrauded of the truth, but alſo intangled in falſehood.* Luthers anſwere, albeit in other wordes is all one with this, *de ſeruo arbit. cap.40.*

When the trueth may be concealed.

When the trueth muſt be taught, and not concealed.

And this differēce is moſt eaſily confirmed. Are not many

at this day offēded,& long ago were offended at the doctrine of grace & iuſtificatiō by only faith in Chriſt Ieſu,ỹ they ſpoke euil of the very Apoſtles, & fallly reported thē to ſay: *Let vs doe euill, that good may come thereof: let vs ſin, that grace may abound?* And yet for that cauſe ought not the true doctrine of grace, & the iuſtification of a man be ſuppreſſed with one ſilence, neither muſt we be an occaſion of any mans periſhing, that is deluded with a falſe perſwaſion of his workes and merites. So,(as Paul teſtifieth) Chriſt crucified was a ſtumbling blocke to the Iewes,and fooliſhneſſe to the Grecians. Did Paul therefore ſlacke any whit of his wonted diligence in preaching the worde of the croſſe? yea, becauſe by fooliſh preaching it pleaſed God to ſaue ſuch as beleeue, he determined to know nothing but Chriſt Ieſu crucified. Farwell then that preproſterous warynes of thoſe men, that ſuppoſe that the doctrine of predeſtination ought to be buried in ſilence, becauſe it agreeth not with the iudgement of the fleſh. We on the contrary, ſtand to the iudgement of the ſpirit, and ſay, that reaſon muſt be commaunded, both euery where elſe in cauſes of faith, and alſo eſpecially in this. So it ſhall come to paſſe that the myſteries of heauenly doctrine may be layd open, and made ſweete vnto vs.

The Apoſtles taught the trueth, though many were offended at it. *Rom. 3 & 6.*

cur.

1. Cor. 1.

And whereas it was alleaged beſides, that the more ancient fathers before Auguſtine *had defended the Catholike faith for ſo many yeeres, euen without this defining of predeſtination:* hereunto it is anſwered, that the ancient fathers were not altogether ſilent in this matter. For euen they preached the true grace of God, as it ought to be preached, that is, before which do goe no merites of man. Which thing Auguſtine ſheweth plainely by the teſtimonies of Cyprian, Ambroſe and others. That is an excellent ſaying of Cyprian: *We muſt glorie in nothing, ſeeing nothing is ours.* But Ambroſe ſayd, *Our heart and thoughts are not in our owne power.* Alſo, *the will of men is prepared of God, and what ſoeuer is honourable in the ſaints, the ſame is of his grace.* The ſame writer vpon Luke, intreating of the Samaritans that would not receiue Chriſt; *withall learne* (ſaith he) *that he would not receiue hollow*

Obiection.

Anſwere to the obiection concerning the fathers before Auguſtine.

De bono perſeu. cap. 19.

Amb. in Luc. in expoſ. proœmij.

hearted conuerts; for if he would, he would haue made them de-
uout that had no deuotion in them. For whom he vouchsafeth,
Greg. Naz. *he calleth, & whom he will, he maketh religious.* Gregorie Na-
zianzene also is cited of Augustine who witnesseth, that both
giftes come from God, *both to beleeue in God, and also to con-*
fesse what wee beleeue. Besides it is the consent of the whole
Church, which neuer wanted this thing in her prayers. For
when did not the Church pray for vnbeleeuers, & for her ene-
mies, that they might beleeue? and for the faithfull, that they
might grow from faith to faith, and continue therein to the
ende? Neither doe the faithfull aske any other thing in the
Lordes prayer, specially when they say: *leade vs not into temp-*
tation, but that they may through the gift of God continue in
a holy obedience. As therefore the Church was borne, hath
growen, and nowe increaseth in these prayers: so also in this
faith, to beleeue, that the grace of God is giuen not according
to the merites of them that receiue it: seeing the Church
would not pray, that faith might be giuen to vnbeleeuers, and
perseuerance in faith to the faithfull, vnlesse she had alwayes
beleeued of a certainety, that they be the giftes of God.

And who wil say, ỳ those fathers and the vniuersal Church
did so confesse the grace of God, that they durst deny his
foreknowledge, which not only the learned, but also the vn-
learned confesse? Futher if they so knew that God gaue these
things, as that they were not ignorant of his foreknowledge
that he would giue, & to whom he would giue: out of doubt
they knew the predestination of the Saints. For this is nothing
else, than the prescience, and preparation of Gods benefites,
whereby they are most certainely deliuered, as many as bee
deliuered: the rest being left by the iust iudgement of God
in the lumpe of pedition.

All this is Augustines answer *cap.* 14. 19. 24 *& passi. de bon.*
pers. yet here we must know, that before the Pelagian heresie
sprung vp, (which happened when Augustine was now Bi-
shop) the Fathers briefly only in some places of their writings
shew their iudgement of the grace of God: standing in the
meane while vpon other things, which they handled against

other

other enemies of the Church, and vpon exhortations to all vertues, wherein men must serue God. But the state of time was otherwise, after that Pelagius had vomited forth his poison: then very necessitie compelled the sound Fathers more full and more exactly to defend the places of the Scripture, wherein predestination, and grace that is giuen thereupon, is set forth. For (as Augustine witnesseth) *each seuerall heresie brought in their peculiar questions, and of necessitie caused men to search into, and to defend the diuine Scriptures more diligently, than they would haue done, if no such necessitie had vrged them.* De bon. perseu. cap. 23.

CHAP. XXVIII. Or last.

That Predestination must soberly and discreetly be preached.

THerfore it is made manifest, ỹ the doctrine of predestination is profitably retained in the Church, & also to good purpose preached vnto the people when occasion requireth. But how, and with what speach it may be preached, is a matter of great edifycation. For wee haue hereunto neede of christian sobriety, and discretion. For if euer elsewhere, surely here that which the Apostle saith, ought to bee obserued, δεῖ φρονεῖν εἰς τὸ σωφρονεῖν, that is, wee must bee wise to sobrietie: doubtlesse we must iudge, and speake of predestination, according to those things onely, that are taught in the scriptures. For in them is contained what is sufficient, and what is sure and sound: which if they doe not satisfie any man, let him not hope to finde the knowledge of the trueth elsewhere. Therefore let vngodly and malepart reason be bridled, which while it dare withstand the word of God, breedeth all difficultie in this matter, and entereth into a Labyrinth, from whence afterward it findeth no passage out. Let also curiositie in general be restrained, that it go no further to search out the things, that God will haue to be hidden in himselfe, than it may safely

Predestination must be preached soberly. Rom. 12.

ly

Ecclesiasticus 3. 21,22,24. ly, and than our infirmitie doeth permit. *Because the power of God is great,* saith the wiseman, *and it getteth glorie of the humble. Seeke not out the things that are too high for thee, and aboue thy reach: but religiously meditate on those things which God hath commaunded thee. For it is not needefull for thee, to see with thine eyes the things that are secret, seeing already more things are reuealed, than mans capacity can comprehend.* Whereupon it is well said of Augustine, *that there is a certaine learned ignorance, and that is to be preferred before rash knowledge.*

But as it it a poynte of odious curiositie to search out secret things: so it is a signe of intollerable vnthankefulnes, to neglect the things that God will haue reuealed. But the meane is Christian sobrietie, to follow the Scripture, which we may safely doe, which as with a motherly pace goeth faire and softly, least it should forsake our infirmitie.

Aug lib. 5. de Gen. ad lit.

It must also be taught discreetely to the hearers.

But discretion also must be ioyned to sobriety, which will be carefull to propound this doctrine, to the capacitie of the hearers, and to their edification, by shewing the true vse of it, and auoyding offence of words. For it is the propertie of a deceitfull, or vnskilfull phisition, so to bring forth euen a holesome medicine, that it helpeth not, but hurteth. And touching the capacitie of the hearers, the same admonition serueth well in this place, which is elsewhere mentioned, to make difference betweene such as haue neede of milke, as children in Christ, and such as neede stronger meate, as men of perfect age. Of which thing Luther writeth passing well.

Augustines comparison.

Præfa. ad Rom. *Babes in Christ* (saith he) *must needes first growe, before they drinke this pure wine. For here there is euen a certaine childehoode, that needeth milke vntill it be accustomed to eate strong meate.* Therefore hee shortly reproueth curious heads, that search out the bottome of predestination, before they haue learned Christ, and the power of his crosse, whereas, according to the order of the Apostle to the Romanes, the knowledge of Christ must first be learned, and the mortification of the olde man, and from hence wee must proceede vnto the

crosse

croſſe and tribulations. *And then* (ſaith he) *this neceſſitie of predeſtination will waxe ſweete, and we ſhall perceiue how full it is of conſolation.*

Further, touching the vſe of predeſtination, the hearers must alſo be admoniſhed, when any thing is ſpoken of it, that they abuſe it not to the libertie of the fleſh, or vnto deſperation, hatred and blaſpheming of God: but that they vſe it rather to the glorie of God, and to ſtirre vp in them loue and care of good workes, and to vpholde their faith with all long ſuffering and conſolation in all afflictions, by making certaine account, that there is nothing that can ſeparate vs from the loue of God towards vs in Chriſt Ieſu our Lord.

The hearers must be admoniſhed of the vſe of it, and that they abuſe it not.

Laſtly, as touching the maner and forme of teaching it, we must take heede, that the things, which are ſpoken truely, be alſo aptly ſpoken, to auoide, as much as we may, the offence of the hearers. For it is greatly materiall, how, and after what maner of teaching any thing is propounded. As for example, if any man ſpeaking of predeſtination vnto the Church, ſhould ſay, whether ye runne, or ſleepe, ye ſhall be that, that hee, who cannot bee deceiued, hath predeſtinated you vnto; predeſtination it ſelfe, ſeemeth to bee after a ſort diſproued by that preaching of it among the vnskilfull; as alſo the foreknowledge of God (which ſurely no man can deny) ſeemeth to be blamed, if it ſhould be ſaide to men, whether ye runne, or ſleepe, ye ſhall be that, for which he, who cannot be deceiued, hath foreknowne you. More fitly to this purpoſe it is ſaid: *So runne ye, that ye may obtaine*, and by your courſe know your ſelues to bee foreknowne, and to belong to the predeſtination of Gods grace. So it is too hard a ſaying, if a man ſhould ſpeake to the Chriſtian people after this ſorte: That ſome of you beleeue, others beleeue not, it therefore commeth to paſſe, becauſe ſome of you haue receiued the helpe of grace, pitying your miſerie, others haue not receiued it as yet. But if ye be elected, albeit not yet called, ye ſhall receiue the ſame grace. What neede is there of this ſpeech: *Some of you?* For if wee ſpeake to the Church of God, if wee ſpeake to the beleeuers, why ſay wee that ſome of them haue

The maner of teaching it, muſt be in apt and fit words.

receiued

receiued grace, and ſo are ſuppoſed to doe wrong to the reſt? It may thus more fitly bee ſaide: thus the predeſtination of Gods will ſtandeth, that ye receiuing grace, are come from vnbeliefe to faith, and that not of your ſelues, it is the gift of God, leaſt any man ſhould boaſt. But if any of you walke as yet in your ſinnes, repent yee, awake, and riſe vp from the dead. Alſo, if any as yet bee not called, let vs pray for them, that they may be called: for peraduenture they be ſo elected, that they ſhall be graunted to our requeſts, and receiue with vs the ſame grace. Is not thus the ſame thing both more truely, and more fitly ſpoken? Of this matter our Auguſtine (whom I haue oftencited) without controuerſie a great diuine, learned, ſincere, and ſound, and a notable patron of the Catholike faith, (as Hilarie praiſeth him) hath written more at large. To him therefore let them reſorte, that deſire to know theſe things more exactly. And theſe things thus farre of the eternall predeſtination of God, who onely is wiſe, mercifull, and iuſt. To him be honor and bleſſing for euer and euer:

Amen.

De bono perſeuerant. cap. 14.

FINIS.

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